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THE VOCABULARY
OF THE GREEK TESTAMENT



THE VOCABULARY OF THE GREEK TESTAMENT

*ILLUSTRATED FROM THE PAPYRI AND OTHER
NON-LITERARY SOURCES*

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PREFACE

THE time for a permanent preface will naturally come when the task is finished which we introduce in this first instalment: at present we may be content with a few necessary explanations. It is intended to complete the work in six ordinary parts, the lines of which are sufficiently indicated in this one. A concluding part will, we hope, present not only the addenda which new publications and continued reading will make necessary, but also some systematic survey of results. Students will see at once that we have dealt very differently with the various sources of vernacular Common Greek. The record of New Testament words in the non-literary papyri is intended to be given with fullness, though in the case of very common words we have not sought to be exhaustive where practical purposes are not served. The inscriptions are quite another matter. To deal with their material on anything like an adequate scale appeared to us hopeless. But we have used some easily accessible collections as carefully as possible; and we have cast our net fairly wide for illustration. Specialists in later Greek epigraphy will certainly be able to supplement our articles with riches we have been unable to quarry. And if our book prompts work of the same kind in this still wider field, no one will rejoice more than we.

Strict consistency would, no doubt, demand that we should either abstain altogether from literary illustration, or aim at supplying as fully as possible any such material which might be new. Since our articles have taken the form of *adversaria*, without uniformity or rigidly systematic principles to guide them, we have thought it better to give ourselves considerable latitude. Newly discovered literature, especially that which comes to us on papyrus, offers obvious temptations; and since neither Wetstein nor Grimm-Thayer can be searched for such material, we are perhaps helping students by making some of it available. Some new "literature," like the astrological work of Vettius Valens, interests the lexicographer of the *Κουρή* incomparably more than the literary man.

Our choice of words for comment will also be found open to criticism on the score of consistency. Very nearly all the headings are words occurring in the New Testament, in its undisputed text or in important MSS. like Codex Bezae. But we have felt at liberty to bring in a few Septuagint words on which we had something to say, and occasionally a word like *ἀπομνημόνευμα*, which has importance for Gospel criticism. We have assumed throughout the use of Thayer's

monumental edition of Grimm, in which the literary record of each word is fully and accurately traced. Very often we have included words for which our non-literary sources provided no illustration, in order to discuss from literary evidence, if forthcoming, or from its very absence, the position such words took in the popular Greek.

It remains to express our deep indebtedness to Professor Albert Thumb, of Strassburg, who has very kindly read our proofs, and has marked for us words which still survive in the Modern Greek vernacular, an element in the scientific study of the ancient *Koinḗ* the importance of which is only beginning to be adequately understood. We have also received valuable suggestions from another friend, whose name stands for a new epoch in the study of New Testament language, Professor Adolf Deissmann, of Berlin. Other distinguished scholars have helped us readily on our appealing to them, and their kindness has been gratefully acknowledged where due.

Our second part, covering **B—Δ**, will follow, we trust, without undue delay.

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J. H. M.
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May 1, 1914.

ABBREVIATIONS

THE following is a list of the principal abbreviations. A full list will appear with the last part of the Vocabulary.

I. GENERAL

- | | |
|---|---|
| <p>Abbott <i>Joh. Gr.</i> = <i>Johannine Grammar</i>, by E. A. Abbott. London, 1906.</p> <p>„ <i>Joh. Voc.</i>..... = <i>Johannine Vocabulary</i>, by E. A. Abbott. London, 1905.</p> <p>Abbott <i>Songs</i> = <i>Songs of Modern Greece</i>, by G. F. Abbott. Cambridge, 1900.</p> <p>Anz <i>Subsidia</i> = <i>Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita</i> (being <i>Diss. philolog. Halenses</i>, xii. 2), by H. Anz. Halle, 1894.</p> <p><i>Archiv</i> = <i>Archiv für Papyrusforschung</i>. Ed. U. Wilcken. Leipzig, 1901- .</p> <p>Aristeas = <i>Aristeae ad Philocratem Epistula</i>. Ed. P. Wendland. Leipzig, 1900.</p> <p><i>BCH</i> = <i>Bulletin de correspondance hellénique</i>. Paris and Athens, 1877- .</p> <p><i>Berichtigungen</i> = <i>Berichtigungsliste der griechischen Papyrusurkunden aus Agypten</i>, herausgegeben von F. Preisigke. Strassburg, 1913- .</p> <p>Blass <i>Gr.</i> = <i>Grammar of New Testament Greek</i>, by F. Blass. Eng. tr. by H. St John Thackeray. Second edit. London, 1905.</p> <p>Blass-Debrunner..... = <i>Friedrich Blass' Grammatik des neutestamentlichen Griechisch</i>. Vierte Aufl., von A. Debrunner. Göttingen, 1913.</p> <p>Boisacq <i>Dict. Etym.</i>.. = <i>Dictionnaire étymologique de la langue grecque</i>, par Émile Boisacq. Heidelberg and Paris, 1907- .</p> <p>Brugmann <i>Grundriss</i>² = <i>Grundriss der vergleichenden Grammatik der indogermanischen Sprachen</i>, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897- .</p> <p>Brugmann-Thumb.... = <i>Griechische Grammatik</i>, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. München, 1913.</p> <p><i>BS.</i> See under Deissmann.</p> <p><i>BZ.</i> = <i>Byzantinische Zeitschrift</i>. Ed. K. Krumbacher. Leipzig, 1892- .</p> <p><i>CR</i> = <i>The Classical Review</i>. London, 1887- .</p> <p>Crönert or Crönert
<i>Lex.</i> = <i>Passow's Wörterbuch der griech-</i></p> | <p><i>ischen Sprache</i>, völlig neu bearbeitet von W. Crönert. Göttingen, 1912- .</p> <p>Crönert <i>Mem. Herc.</i> = <i>Memoria Graeca Herculanensis</i>, by W. Crönert. Leipzig, 1903.</p> <p>Deissmann <i>BS</i> = <i>Bible Studies</i>, by A. Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.</p> <p>Deissmann <i>LAE</i>..... = <i>Light from the Ancient East</i>, by A. Deissmann. Engl. tr. by L. R. M. Strachan. London, 1910.</p> <p>Dieterich <i>Untersuch.</i> = <i>Untersuchungen zur Geschichte der griechischen Sprache, von der hellenistischen Zeit bis zum 10 Jahr. n. Chr.</i>, von K. Dieterich, Leipzig, 1898.</p> <p><i>Documents</i> See under Milligan.</p> <p><i>EGT</i> = <i>The Expositor's Greek Testament</i>, edited by W. Robertson Nicoll. 5 vols. London, 1897-1910.</p> <p><i>Exp.</i> = <i>The Expositor</i>. London, 1875- . Cited by series, volume, and page.</p> <p><i>ExpT</i> = <i>The Expository Times</i>. Edinburgh, 1889- .</p> <p>Field <i>Notes</i>..... = <i>Notes on the Translation of the New Testament</i> (being <i>Otium Norvicense</i> iii.), by F. Field. Cambridge, 1899.</p> <p>GH..... = Grenfell and Hunt. See further under II. Papyri.</p> <p>Gradenwitz <i>Einführung</i> = <i>Einführung in die Papyrskunde</i>, by O. Gradenwitz. Heft i. Leipzig, 1900.</p> <p>Grimm or Grimm-
Thayer = <i>A Greek-English Lexicon of the New Testament</i>, being Grimm's Wilke's <i>Clavis Novi Testamenti</i>, tr. and enlarged by J. H. Thayer. Second edit. Edinburgh, 1890. [Thayer's additions are usually cited under his name.]</p> <p>Hatch <i>Essays</i>..... = <i>Essays in Biblical Greek</i>, by E. Hatch. Oxford, 1889.</p> <p>Hatzidakis <i>Einl.</i>..... = <i>Einleitung in die neugriechische Grammatik</i>, by G. N. Hatzidakis. Leipzig, 1892.</p> |
|---|---|

- Helbing, *Gr.*..... = *Grammatik der Septuaginta: Laut- und Wortlehre*, by R. Helbing. Göttingen, 1907.
- Herwerden or Herwerden *Lex.*..... = *Lexicon Graecum suppletorium et dialecticum*², by H. van Herwerden. 2 vols. Leiden, 1910.
- Hesychius..... = *Hesychii Alexandrini Lexicon*, ed. M. Schmidt. Jena, 1867.
- HR..... = *A Concordance to the Septuagint*, by E. Hatch and H. A. Redpath. Oxford, 1897.
- HZNT..... = *Handbuch zum Neuen Testament*, ed. H. Lietzmann. Tübingen, 1906- .
- JBL..... = *The Journal of Biblical Literature*. Middletown, 1881- .
- JHS..... = *The Journal of Hellenic Studies*. London, 1880- .
- JTS..... = *The Journal of Theological Studies*. London, 1900- .
- Kalker *Quaest.*..... = *Quaestiones de Elocutione Polybiana* (being *Leipziger Studien* III. ii.), by F. Kalker. Leipzig, 1880.
- Kennedy *Sources.*..... = *Sources of New Testament Greek*, by H. A. A. Kennedy. Edinburgh, 1895.
- Kühner², or Kühner-Blass, Kühner-Gerth..... = *Ausführliche Grammatik der griechischen Sprache*, von R. Kühner, besorgt von F. Blass (Formenlehre) und B. Gerth (Satzlehre). Hanover and Leipzig, 1890-1904.
- Kuhring..... = *De Praepositionum Graecarum in Chartis Aegyptiis usu*, by W. Kuhring. Bonn, 1906.
- LAE..... See under Deissmann.
- Laqueur *Quaestiones* = *Quaestiones Epigraphicae et Papyrologicae selectae*, by R. Laqueur. Strassburg, 1904.
- Lietzmann *Gr. Pap.* = *Griechische Papyri* (in *Kleine Texte für theologische Vorlesungen und Übungen*, 14). Ed. H. Lietzmann. Bonn.
- Linde *Epic*..... = *De Epicuri Vocabulis ab optima Athide alienis*, by P. Linde. (Being *Breslauer Philologische Abhandlungen*, ix. 3.) Breslau, 1906.
- Lob. *Phryn.*..... = *Phrynichi Ecloga*. Ed. C. A. Lobeck. Leipzig, 1820.
- LS..... = *A Greek-English Lexicon*, by H. G. Liddell and R. Scott. Eighth edition. Oxford, 1901.
- Magie..... = *De Romanorum iuris publici sacrique vocabulis sollemnibus in Graecum sermonem conversis*, by D. Magie. Leipzig, 1905.
- Mayser *Gr.*..... = *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, von E. Mayser. Leipzig, 1906.
- Meisterhans *Gr.*..... = *Grammatik der attischen Inschriften*, von K. Meisterhans. Third edition by E. Schwyzler. Berlin, 1900.
- MGr..... = Modern Greek.
- Meyer *Gr.*..... = *Griechische Grammatik*, von Gustav Meyer. Dritte vermehrte Aufl. Leipzig, 1896.
- Milligan *Documents* = *The New Testament Documents: Their Origin and Early History*, by George Milligan. London, 1913.
- „ *Thess.*..... = *St. Paul's Epistles to the Thessalonians*, by George Milligan. London, 1908.
- Mitteis or Wilcken *Papyruskunde*..... = *Grundzüge und Chrestomathie der Papyruskunde* I. i. ed. U. Wilcken, and II. i. ed. L. Mitteis. Leipzig and Berlin, 1912.
- Moeris..... = *Moeridis Lexicon Atticum*. Ed. J. Pierson. Leiden, 1759.
- Moulton *Proleg.*..... = *A Grammar of New Testament Greek*. Vol. I. *Prolegomena*², by James Hope Moulton. Edinburgh, 1908.
- Moulton *Einleitung* = *Einleitung in die Sprache des neuen Testaments*. (Translated with additions from the third edition of *Prolegomena*.) Heidelberg, 1911.
- Musonius..... = *C. Musonii Rufi Reliquiae*. Ed. O. Hense. Leipzig, 1905.
- Nachmanson..... = *Laute und Formen der Magnetischen Inschriften*, by E. Nachmanson. Uppsala, 1903.
- Nägeli..... = *Der Wortschatz des Apostels Paulus*, von Th. Nägeli. Göttingen, 1905.
- Pelagia-Legenden* = *Legenden der heiligen Pelagia*. Ed. H. Usener. Bonn, 1879.
- Proleg.*..... See under Moulton.
- Radermacher *Gr*..... = *Neutestamentliche Grammatik* (being *Handbuch zum Neuen Testament* I. i.), von L. Radermacher. Tübingen, 1911.
- Ramsay *Cities.*..... = *The Cities of St. Paul*, by Sir W. M. Ramsay. London, 1907.
- „ *CRE*..... = *The Church in the Roman Empire before A.D. 170*. Fifth edition; by the same. London, 1897.
- „ *Luke*..... = *Luke the Physician*, by the same. London, 1908.
- REGr..... = *Revue des Études grecques*. Paris, 1888- .
- Reinhold..... = *De Graecitate Patrum*, by H. Reinhold. Halle, 1898.

- Reitzenstein *Poimandres* = *Poimandres: Studien zur Griechisch-Ägyptischen und Frühchristlichen Literatur*, von R. Reitzenstein. Leipzig, 1904.
- Rossberg = *De Praepositionum Graecarum in chartis Aegyptiis Ptolemaeorum aetatis usu*, by C. Rossberg. Jena, 1909.
- Rouffiac *Recherches* = *Recherches sur les caractères du grec dans le Nouveau Testament d'après les inscriptions de Priene*, par J. Rouffiac. Paris, 1911.
- Rutherford *NP* = *The New Phrynichus*, by W. G. Rutherford. London, 1881.
- Schlageter = *Der Wortschatz der ausserhalb Attikas gefundenen attischen Inschriften*, von J. Schlageter. Strassburg, 1912.
- Schmidt *Jos* = *De Flavii Josephi elocutione*, by W. Schmidt. Leipzig, 1893.
- Schürer *Geschichte* ... = *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, von E. Schürer. 3^{te} u. 4^{te} Aufl. Leipzig, 1901.
- „ *HJP* = *History of the Jewish People in the Time of Jesus Christ*. Translated from the second German edition. Edinburgh, 1890-1.
- Schweizer *Perg.* = *Grammatik der pergamenischen Inschriften*, von E. Schweizer. Berlin, 1898.
- Sophocles *Lex* = *Greek Lexicon of the Roman and Byzantine Periods*, by E. A. Sophocles. Boston, 1870.
- Thackeray *Gr.* = *A Grammar of the Old Testament in Greek I.*, by H. St John Thackeray. Cambridge, 1909.
- Thayer See under Grimm.
- Thieme = *Die Inschriften von Magnesia am Mäander und das Neue Testament*, von G. Thieme. Göttingen, 1906.
- Thumb *Handbook* = *Handbook of the Modern Greek Vernacular*, by Albert Thumb. Translated from the second German edition by S. Angus. Edinburgh, 1912.
- „ *Hellen.* = *Die griechische Sprache im Zeitalter des Hellenismus*, von A. Thumb. Strassburg, 1901.
- Vettius Valens = *Vettii Valentis Anthologiarum Libri*. Ed. W. Kroll. Berlin, 1908.
- Wackernagel *Hellenistica* = *Hellenistica* (Einladung zur akadem. Preisverkündigung), von J. Wackernagel. Göttingen, 1907.
- WH = *The New Testament in the Original Greek*, by B. F. Westcott and F. J. A. Hort. Vol. i. *Text*. Vol. ii. *Introduction*. Revised editions. London, 1898 and 1896.

- Winer-Moulton *Gr.* = *A Grammar of New Testament Greek*. Translated from G. B. Winer's 7th edition, with large additions, by W. F. Moulton. 3rd edition. Edinburgh, 1882.
- Winer-Schmiedel *Gr.* = *Grammatik des neutestamentlichen Sprachidioms*, von G. B. Winer. 8^{te} Aufl. von P. W. Schmiedel. Göttingen, 1894- .
- ZNTW = *Zeitschrift für die neutestamentliche Wissenschaft*. Giessen, 1900- .
- Zorell = *Novi Testamenti Lexicon Graecum* (being *Cursus Scripturae Sacrae* I. vii.), auctore Fr. Zorell, S.J. Paris, 1911.

II. PAPYRI

- P Amh = *The Amherst Papyri* I. II. Edd. B. P. Grenfell and A. S. Hunt. London, 1900-1.
- BGU = *Ägyptische Urkunden aus den königlichen Museen zu Berlin: griechische Urkunden* I.-IV. Berlin, 1895- .
- Chrest.* I. and II. = *Grundzüge und Chrestomathie der Papyruskunde*. I. ii. ed. U. Wilcken and II. ii. ed. L. Mitteis. Leipzig and Berlin, 1912.
- P Cairo Preis = *Griechische Urkunden des Ägyptischen Museums zu Kairo*. Ed. F. Preisigke. Strassburg, 1911.
- CP Herm = *Corpus Papyrorum Hermopolitanorum* I. Ed. C. Wessely. Leipzig, 1905.
- CPR = *Corpus Papyrorum Raineri: Griechische Texte* I. Ed. C. Wessely. Vienna, 1895.
- P Eleph = *Elephantine-Papyri*. Ed. C. Rubensohn. Berlin, 1907.
- P Fay = *Fayûm Towns and their Papyri*. Edd. B. P. Grenfell, A. S. Hunt, and D. G. Hogarth. London, 1900.
- P Flor = *Papiri Fiorentini* I. II. Edd. G. Vitelli and D. Comparetti. Milan, 1906-8.
- P Gen = *Les Papyrus de Genève* I. Ed. J. Nicole. Geneva, 1896-1900.
- P Giss = *Griechische Papyri zu Giessen* I. Edd. O. Eger, E. Kornemann, and P. M. Meyer. Leipzig, 1910-12.
- P Goodsp = *A Group of Greek Papyrus Texts*. Ed. E. J. Goodspeed. (Being *Classical Philology*, I. 2.) Chicago, 1906.
- P Goodsp Cairo = *Greek Papyri from the Cairo Museum*. Ed. E. J. Goodspeed. Chicago, 1902.

- P Grenf I. = *An Alexandrian Erotic Fragment, and other Greek Papyri, chiefly Ptolemaic*. Ed. B. P. Grenfell. Oxford, 1896.
- P Grenf II. = *New Classical Fragments, and other Greek and Latin Papyri*. Edd. B. P. Grenfell and A. S. Hunt. Oxford, 1897.
- P Hal I. = *Dikaiomata*, herausgegeben von der *Graeca Halensis*. Berlin, 1913.
- P Hamb. = *Griechische Papyrusurkunden zu Hamburg I*. Ed. P. M. Meyer. Leipzig, 1911.
- P Heid. = *Heidelberger Papyrus-Sammlung I*. Ed. A. Deissmann. Heidelberg, 1905.
- P Hib. = *The Hibeh Papyri, I*. Edd. B. P. Grenfell and A. S. Hunt. London, 1906.
- P Iand. = *Papyri Iandanae* Parts i.-iii. Edd. E. Schäfer, L. Eisner and L. Spohr. Leipzig, 1912-.
- P Karanis. = *Papyri from Karanis*. Ed. E. J. Goodspeed. Chicago, 1900.
- P Leid. = *Papyri graeci Musei antiquarii publici Lugduni-Batavi*, 2 vols. Ed. C. Leemans. 1843, 1885.
- P Lille. = *Papyrus grecs de Lille I*. Parts i. ii. Ed. P. Jouguet. Paris, 1907.
- P Lips. = *Griechische Urkunden der Papyrus-sammlung zu Leipzig I*. Ed. L. Mitteis. Leipzig, 1906.
- P Lond. = *Greek Papyri in the British Museum*. Vols. I. and II. ed. F. G. Kenyon; Vol. III. edd. F. G. Kenyon and H. I. Bell. London, 1893-1907. Vol. IV. (Byzantine) is not cited.
- P Magd. = *Papyrus de Magdola being Papyrus grecs de Lille II*. Ed. J. Lesquier. Paris, 1912.
- P Oxy. = *The Oxvrhynchus Papyri*. Vols. I.-VI. and X. edd. B. P. Grenfell and A. S. Hunt; Vols. VII.-IX. ed. A. S. Hunt. London, 1898-.
- P Par. = *Paris Papyri in Notices et extraits XVIII*. ii. Ed. Brunet de Presle. Paris, 1865.
- P Petr. = *The Flinders Petrie Papyri* in the Proceedings of the Royal Irish Academy—"Cunningham Memoirs," Nos. viii. ix. and xi. Parts I. II. ed. J. P. Mahaffy; Part III. edd. J. P. Mahaffy and J. G. Smyly. Dublin, 1891-4.
- Preisigke. = *Papyri in Sammelbuch*: see under III.
- P Rein. = *Papyrus grecs et démotiques*. Ed. Th. Reinach. Paris, 1905.
- P Rev L. = *Revenue Laws of Ptolemy Philadelphus*. Edd. B. P. Grenfell and J. P. Mahaffy. Oxford, 1896.
- P Ryl. = *Catalogue of the Greek Papyri in the John Rylands Library, Manchester I.*, ed. A. S. Hunt; II. ed. A. S. Hunt, J. de M. Johnson and V. Martin. Manchester, 1911-14.
- P Sa'id Khan. = *Greek Parchments from Avroman in Media, discovered by Dr Sa'id Khan* (see *JHS* 1914).
- PSI. = *Papiri Greci e Latini I. II*. Published by the Società Italiana. Florence, 1912-13.
- P Strass. = *Griechische Papyrus zu Strassburg I*. Ed. F. Preisigke. Leipzig, 1912.
- P Tebt. = *The Tebtunis Papyri*. Vol. I. edd. B. P. Grenfell, A. S. Hunt, and J. G. Smyly; Vol. II. edd. B. P. Grenfell, A. S. Hunt and E. J. Goodspeed. London, 1902-7.
- P Théad. = *l'apyrus de Thèadelphe*. Ed. P. Jouguet. Paris, 1911.
- P Tor. = *Papyri graeci regii Taurinensis Musei Aegyptii*. 2 vols. Ed. A. Peyron. Turin, 1826-7.
- Selections. = *Selections from the Greek Papyri*², by George Milligan. Cambridge, 1912.
- Witkowski³ or Witkowsk³. = *Epistulae Privatae Graecae*³. Ed. S. Witkowski. Leipzig, 1911.

III. INSCRIPTIONS

- Audollent. = *Defixionum Tabellae*. Ed. A. Audollent. Paris, 1904.
- Cagnat. = *Inscriptiones Graecae ad Res Romanas pertinentes*, ed. R. Cagnat. I. III. IV. 1-4. Paris, 1911-.
- C. and B. = *Cities and Bishoprics of Phrygia*, by W. M. Ramsay. 2 vols. Oxford, 1895, 1897.
- CIA. = *Corpus inscriptionum Atticarum*. Berlin, 1873-97.
- CIG. = *Corpus inscriptionum Graecarum*. Berlin, 1828-77.
- CIL. = *Corpus inscriptionum Latinarum*. Berlin, 1862-1909.
- Calder. = (unpublished) *Greek Inscriptions from Phrygia*, ed. W. M. Calder.
- Cauer. = *Delectus inscriptionum Graecarum*³. Ed. P. Cauer. Leipzig, 1883.
- Cos. = *The Inscriptions of Cos*, edd. W. R. Paton and E. L. Hicks. Oxford, 1891.
- GDI. = *Sammlung der griechischen dialekt-Inschriften*. Ed. H. Collitz. Göttingen, 1884-.

- IG*..... = *Inscriptiones Graecae*, ed. cons. et auct. Acad. Regiae Borussicae. Berlin, 1873- .
- IGSI*..... = *Inscriptiones Graecae Siciliae et Italiae*. Ed. G. Kaibel. Berlin, 1890.
- IMAc*..... = *Inscriptiones Graecae Insularum Maris Aegaei*. Edd. H. von Gaertringen and W. R. Paton. Berlin, 1895- .
- IosPE* = *Inscriptiones oris septentrionalis Ponti Euxini*. (Inscriptions from Olbia on the Euxine in the Appendix to *Scythians and Greeks* by E. H. Minns. Cambridge, 1913.)
- Kaibel*..... = *Epigrammata Graeca*. Ed. G. Kaibel. Berlin, 1878.
- Lafoscade*..... = *De Epistulis aliisque titulis imperatorum magistratuumque Romanorum, quas ab aetate Augusti usque ad Constantinum Graece scriptas lapides papyrive servaverunt*. By Léon Lafoscade. Lille, 1892.
- Letronne*..... = *Recueil des inscriptions grecques et latines de l'Égypte*, by M. Letronne. 2 vols. Paris, 1842-8.
- Magn*..... = *Die Inschriften von Magnesia am Mäander*. Ed. O. Kern. Berlin, 1900.
- Michel*..... = *Recueil d'Inscriptions grecques*. Ed. Ch. Michel. Paris, 1900.
- OGIS*..... = *Orientis Graeci Inscriptiones selectae*. 2 vols. Ed. W. Dittenberger. Leipzig, 1903-5.
- Ostr*..... See under Wilcken.
- PAS*..... = *Papers of the American School of Classical Studies at Athens*. Boston.
- Perg*..... = *Die Inschriften von Pergamon* (in *Altertümer von Pergamon* viii.). Ed. M. Fränkel. Berlin, 1900- .
- Preisigke*..... = *Sammelbuch griechischer Urkunden aus Ägypten*. Ed. F. Preisigke. Strassburg, 1913- . [Includes many papyri: when these are cited the abbreviation is "Preisigke" in roman type.]
- Priene*..... = *Die Inschriften von Priene*. Ed. H. von Gaertringen. Berlin, 1906.
- Roberts-Gardner*..... = *Introduction to Greek Epigraphy*, vol. ii. *The Inscriptions of Attica*. Edd. E. S. Roberts and E. A. Gardner. Cambridge, 1905.
- Syll* ... = *Sylloge Inscriptionum Graecarum*.² 2 vols. and index. Ed. W. Dittenberger. Second edition. Leipzig, 1888-1901.
- Wilcken Ostr* or *Ostr* = *Griechische Ostraka*. 2 vols. Ed. U. Wilcken. Leipzig, 1899.
- Wünsch AF*..... = *Antike Fluchtafeln* (in "Kleine Texte für theologische Vorlesungen und Übungen," 20). Ed. R. Wünsch. Bonn, 1907.

N.B.—Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets denote a gap in the original; round brackets the resolution of an abbreviation (as (~~trovs~~) for \angle), except in some inscriptions where the editor uses them to denote faint or missing letters. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given shows where the word under the heading occurs, or begins to occur.

A

ἀβαρής—ἀγαπάω

ἀβαρής.

For ἀβαρής in a metaphorical sense, as in 2 Cor 11⁸, Nägeli (p. 38) cites *CIG* 5361¹⁸ (Berenice, i/B.C.) ἀ. ἐαντὸν παρέσχηται, and BGU I. 248²⁰ (ii/A.D.) ἐὰν δέ σοι ἀβα[ρ]ής ᾦ, χρῆσόν μοι δνάριον. Add P Oxy VI. 933²⁰ (late ii/A.D.) and BGU IV. 1080¹⁷ (iii/A.D.?) εἰ σοι ἀβ[α]ρής ἐστιν καὶ δυνά[τ]ον, συναπέστειλόν μοι κτλ. The physical sense is cited from Aristotle; the metaphysical appears in Plutarch (59C).

Ἀβραάμ.

For a Græcised form Ἀβραμος, cf. BGU II. 585¹¹⁻² (after A.D. 212) Πασβῶς Ἀβράμου. The non-Græcised form is common in Fayûm documents of the Christian period, e.g. BGU I. 103¹¹ (vi/vii A.D.) Ἀβραάμ; see further Deissmann *BS*, p. 187. A Jew Ἀβράμ[ιος] is named in BGU II. 715¹²⁻² (Fayûm—A.D. 101-2).

ἄβυσσος.

As a substantive (Rom 10⁷, Rev 9¹ etc.) ἀ. is common in the magic papyri, e.g. P Lond 121²⁰¹ (iii/A.D.) (=I. p. 93) ἐπὶ τῆς ἄβυσσου, *ib.* 517 (=I. p. 100) τῇ καλουμένη ἄβυσσῳ. See also Nägeli, p. 46.

ἀγαθοποιός.

This rare adjective, which in the NT is confined to 1 Pet 2¹⁴, is found as an astrological term in a magical papyrus of iv/A.D., P Lond 122¹⁶ (=I. p. 116), ἀγαθοποιὸς τῆς οἰκουμένης: cf. *ib.* 46⁴⁸ (iv/A.D.) (=I. p. 66) μετὰ ἀγαθοποιῶν, with reference to stars of benign influence. The verb is found in Aristæus (ed. Wendland) 242, ἀλλὰ δέον (I. δέον θεόν) κεκτείνει, πάντα ἀγαθοποιεῖν.

ἀγαθός.

The comparative βελτίων (in the LXX about 20 times for the commoner κρείσσων) occurs in the fragmentary P Petr III. 42 H (8) f¹⁸ (middle of iii/B.C.) (=Witkowski *Epp.* 2, p. 16). In a votive inscription discovered at Cos (Paton and Hicks, 92), Nero is described as ἀγαθὸς θεός (cf. Deissmann *LAE*, p. 349). For ἀγαθὸς δαίμων, see 57 in the same collection (=CIG 2510)—Τύχη Ἀγαθῆ καὶ Ἀγαθῶ Δαίμονι καὶ τῷ(ι) δάμ(ι), etc., etc. One other phrase is worth quoting: P Oxy II. 298¹⁴ (i/A.D.) ἐὰν ἐπ' ἀγαθῶ παραγῇ, "if you arrive happily," *ib.* III. 531⁸ (ii/A.D.) ἔως ἐπ' ἀγαθῶ πρὸς σὲ παραγίνομαι, BGU III. 835¹⁹ (beginning of iii/A.D.) εἰς τὴν ἐπ' [ἀ]γαθοῖς γεναμένης κατασποράν, P Flor I. 21¹⁰ (A.D. 239) *al.* The neuter pl., as in Lk 12¹⁹, may be illustrated by P Ryl I. 28¹⁸² (iv/A.D.) ποὺς δεξιὸς ἐὰν ἀλλῇται, δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "if the right foot quiver, the man will be master of many blessings and possessions" (Ed.).

PART I.

ἀγαθωσύνη.

The word is "found only in bibl. and eccl. writers" (Grimm-Thayer). But the abstract suffix -σύνη (on which cf. Brugmann-Thumb *Griech. Gramm.* 4, p. 224) was productive in the Hellenistic period. About a dozen nouns occur in NT, and ἀγισσύνη and μεγαλυσύνη come under the same condemnation in Grimm-Thayer: so would ταπεινοφροσύνη, but Thayer quotes Josephus and Epictetus against Grimm. Nägeli (p. 43) has "profane" warrant for ἀγισσύνη, which is none the worse for being later than NT times. Any writer was free to coin an abstract of this sort, just as we can attach the suffix -ness to any adjective we please; and the absence of attestation signifies nothing that could carry any weight.

ἀγάμος.

BGU I. 86¹⁸ (ii/A.D.) ἐφ' ὃν χρόνον ἀγαμ[ός] ἐσ[τ]ιν, *ib.* 113⁴ (ii/A.D.) εἰ τινες ἀγαμοὶ εἰν, P Ryl I. 28²⁰ (iv/A.D.) ἀγάμω δὲ γάμον δηλοῖ. *Preisigke* 374 (i/B.C./i/A.D.) has ἀγαμ on a gravestone.

ἀγανακτέω.

P Lond 44²⁰ (B.C. 161) (=I. p. 34) ἀγανακτοῦντα ἐφ' οἷς διετιλοῦντο ἐν τοιοῦτοις ἱεράω. P Oxy VIII. 1119⁸ (A.D. 254) ἦτις ἀγανακτήσασα ἐπέστειλεν κτλ. *Syll* 803²² (iii/B.C.) πρῶτον ἀγανακτῶν τ[ᾶ]ς πρά[ξι]ς . . . In *ib.* 356²⁸ (B.C. 6) τὴν κοινὴν ἀπάντων ὑμῶν ἀσφάλει[αν ἀναι]ρουμένων ἀγανακτοῦντες, it takes a gen., which might however be a gen. abs.: the inscription, a rescript of Augustus, is in the high style. P Magd 24⁵ (iii/B.C.) ἀγανακτήσαντος δέ μου καὶ ἐπιτιμώμεντος αὐτ[ῆ]ς. P Théad 15¹⁰ (iii/A.D.), in an advocate's pleading. A curious use of the passive occurs in the late P Lond IV. 1367⁸ (A.D. 710) μέλλεις ἀγανακτηθῆναι, "you will incur our anger." The word is also found in the apocryphal Gospel of Peter 4 (ed. Swete), where on one of the malefactors upbraiding the Jews for their treatment of Jesus on the Cross, we read ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῇ, ὅπως βασανιζόμενος ἀποθάνοι.

ἀγανάκτησις.

This NT ἀπ. εἰρ. (2 Cor 7¹¹) may be illustrated by P Grenf II. 82¹⁷ (c. A.D. 400) μεταγινῶναι ἔχετε ὥστε καὶ ἀγανακτήσεις δικαστικῆς πειραθῆναι, where certain offenders are threatened with legal proceedings and penalties, if they disregard the writer's demand.

ἀγαπάω.

The Pauline phrase in 1 Th 1⁴ ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, which in this exact form is not found elsewhere in the NT (cf. in the LXX Sir 45¹ ἡγαπημένοι ὑπὸ (ἀπὸ) θεοῦ καὶ ἀνθρώπων), is well illustrated by a similar

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use in connexion with Ptolemy on the Rosetta stone, *OGIS* 90⁴ (B.C. 196) ἡγαπημένου ὑπὸ τοῦ Φθῶ. Cf. a Munich papyrus in *Christ. I.* 109¹² (end of iii/B.C.), where Wilcken restores [Πτολεμαῖος αἰωνόβιος ἡγαπημένος ὑπὸ τῆς Ἰουδῆς]. It may be noted that in *Mk* 10²¹ Field (*Notes*, p. 34) suggests the translation "caressed" for ἡγάπησεν, comparing *Plut. Pericl.* 1: ἔχοντες τινὰς ἐν Ῥώμῃ πλουσίους, κυῶν τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπώντας (fondling) ἰδὼν ὁ Καῖσαρ . . . ἠρώτησεν αἱ παιδία παρ' αὐτοῖς οὐ τίς κτενονσιν αἱ γυναῖκες. B. L. Gildersleeve (*Justin Martyr*, p. 135) suggests that "the larger use of [ἀγαπᾶν] in Christian writers is perhaps due to an avoidance of φιλεῖν in the sense of 'kissing.'" He says Xenophon made the two words absolute synonyms, comparing *Memorabilia* ii. 7. 9 with 12; while he deprecates refinements in *Jn* 21¹⁵⁻¹⁷, since "the Evangelist himself did not see the point, as Augustin notes (*Civ. Dei* vii. 11)." This seems undeniable in Xenophon *l.c.*, though in so severely simple a writer as *Jn* it is extremely hard to reconcile ourselves to a meaningless use of synonyms, where the point would seem to lie in the identity of the word employed. Gildersleeve's remark that "ἀγαπᾶν is a colder word than φιλεῖν and less intimate" will hold for "profane" Greek; but this is emphatically a case where the needs of a new subject take up a rather colourless word and indefinitely enrich it. In NT ἀγαπᾶν is purged of all coldness, and is deeper than φιλεῖν, though the latter remains more human. See R. II. Strachan's references and discussion in *Expos.* VIII. vii. 263-7 (March 1914). A Christian metrical epitaph (*Calder* 69—after midd. iv/A.D.) has ἀ. with infin. as in Class. Grk: νῦν ἀγαπᾷς σὺ μαθεῖν τίς ἐγὼ ἔξῃς ἢ πόθεν ἔλθω.

ἀγάπη.

Though it would be going too far to say that this important Biblical word was "born within the bosom of revealed religion," it is remarkable that there have been only three supposed instances of its use in "profane" Greek, two of which are now read otherwise and the third is doubtful. Deissmann originally cited *P. Par* 49³ (B.C. 164-58) in this connexion (*Bibelstudien*, p. 80 f.); but in the English edition (*BS*, p. 198 f.) he admitted that the restoration παραχρήν must be substituted. Next Hatch in *JBL* xxvii. 2, p. 134 ff. cited an inscription of the Imperial period, from Tefeny in Pisidia, giving the mantic significance of various throws of the dice: πένψαι δ' εἰς ἀγάπην σε φιλομμειδῆς Ἀφροδείτη. But Prof. Deissmann now calls our attention to a Breslau dissertation by F. Heinevetter *Würfel- und Buchstabenorakel in Griechenland und Kleinasien* (1912), where it seems to be proved (p. 10) that εἰς ἀγαθόν must be read in the line we have quoted. There remains only the citation (Crönert, *Lex. s.v.*) of δι' ἀγ[ά]πης ἔναρ[χ]οος from the Herculaneum papyri of Philodemus the Epicurean (i/B.C.), with the note "(sicher?)."

The history of this word is so crucial for the orientation of the Biblical Greek vocabulary that we must pursue it in some detail. Deissmann's argument from Thayer's Philonic citation of ἀγάπη is repeated in the English *BS* (p. 199) without regard to Ramsay's criticism (*Expt* ix. p. 568). And Deissmann certainly seems justified in asserting that in the *Quod Deus immut.* (p. 283 M = Cohn-Wendland, ed.

min., p. 69) Philo is not taking the word from the LXX, unless *Wisd* 3⁹ (love towards God) 6¹⁸ (love of Wisdom) may be taken as the models for his ennobled use of the word. For in LXX it is used 14 times of sexual love (*Jer* 2² figuratively), and twice in antithesis to μῖσος: *Sir* 48¹¹ & is the only other occurrence besides those from *Wisdom*. Aristaeas (ii/B.C.) has the word (§ 229) in the higher sense, and may stand with the author of *Wisdom* as the earliest to adapt it to this purpose. In its redemption from use as a mere successor to the archaic ἔρω, Alexandrian Jews of i/B.C. seem to have led the way. The fact that its use was very restricted made it easier to annex for a special purpose. Since the *Song of Songs* (where it occurs 11 times) could hardly be proved to have existed for the NT writers, there were virtually no other associations before their minds; and the appropriation of ἀγαπᾶν and ἀγάπη proceeded side by side. As the record of its use in Aquila, Symmachus and Theodotion shows (see HR), the word retained in independent circles the connotations we find in Cant and Eccl, and grew slightly more common. In late Christian papyri we find it narrowed like our "charity": Crönert cites *P. Gen* I. 14⁷ (iv/v A.D.) and *P. Lond* 77⁸⁸ (viii/A.D.) (= I. p. 234). On the Christian use of Ἀγάπη as a proper name see W. M. Ramsay *C. and B.*, ii. p. 492 f.

It should finally be remarked that there is no reason for postulating ἀγάπη as the origin of a denominative ἀγαπᾶω, as τιμή produces τιμάω, etc. Ἀγάπη is in any case a back-formation from the verb, replacing the older ἀγάπησις, and originating doubtless in a restricted dialectic area. Cf. the case of οἰκοδομή, *q. v.*

ἀγαπητός.

For the use of this characteristic NT designation in the Christian papyri, see for example the address of the much-discussed letter of Psenosiris *P. Grenf* II. 73 (late iii/A.D.) (= *Selections*, p. 117), Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(ρήτῃ) χαίρειν. So *P. Lond* 417¹ (c. A.D. 346) (= II. p. 299, *Selections*, p. 123), *P. Heid* 6⁷ (iv/A.D.) (= *Selections*, p. 125) *al.* The word is also found in a horoscope of A.D. 20-50 addressed to a certain Tryphon—*P. Oxy* II. 235², Τρύφων ἀγαπητέ: he may of course have been a Jew—see on the fem. Τρύφαινα below.

ἀγαρεύω.

Ptolemaic examples of this interesting old Persian word are *P. Petr* II. 20¹⁷.⁵ (B.C. 252) τοῦ . . . λέμβου . . . ἀγαρευθέντος ὑπὸ σοῦ with reference to a "post boat," and *P. Tebt* I. 5¹⁸².²⁸² (B.C. 118) where for the editors' ἑπαρετεῖν Wilcken (*Archiv* iii. p. 325) reads ἀγαρεύειν. From A.D. 42 add *P. Lond* 1171 (c)³ = (III. p. 107) μηδὲν ἔτι οὐκ ἀγαρεύειν τοὺς ἐπὶ τῆς χάρας—a prefect's rescript. Cf. *BGU* I. 21^{III}.¹⁶ (A.D. 340) οἶνον ἐνγαρίας, and from the inscriptions *Syll* 932²⁴ (beginning of iii/A.D.) ἀναγαρεύων ἀνεσιν with Dittenberger's note, "vehicula cursus publici ponderosissima et lentissima, quae bubus vehabantur (*cursus clabularis* Cod Theod. VI. 29, 5, 1, VIII. 5, 11), *angularum* nomine utebantur." Herwerden *Lex.* cites a form ἀνευγάρευτος = ἀναγγάρευτος, from an inscr. which Mayser (p. 56) refers to *Arch. Zeit.* 1890, p. 59. See further Zahn *Intr.* i. p. 66, Deissmann *BS* p. 86 f., and Rostowzew "Angariae" in *Klio* vi. (1906) p. 249 ff. For the spelling

with λ in Mk 15²¹ \aleph^* B* Deissmann (*BS* p. 182) compares BGU I. 21¹¹ 16 (A.D. 340—coeval with the MSS.) ἀγγαρίας. The noun ἀγγαρος appears in Greek as early as Aeschylus *Agam.* 294 ἀγγάρου πυρός, “the courier flame”: it is probably the Iranian cognate of ἀγγελος. It survives in vernacular MGr ἀγγαρευμένος, “put to compulsory labour” (Thumb *Handbook*, p. 315). In his note on P Lond IV. 1376¹ (A.D. 711) the editor suggests that in the late Aphrodito papyri ἀγγαρευτής is used in the general sense of “foreman,” “superintendent.”

ἀγγεῖον

is found in P Tor I. 11¹⁶ (ii/B.C.) for the “casket” or “chest” in which plaintiffs in the court of the Chrematistae, or Greek judges of Egypt, were in the habit of placing their petitions (*Archiv* iii. p. 26 ff.). See also P Gen I. 74⁸ π (probably iii/A.D.) διὰ ἐρωτηθείς ἐκλαβὼν ἀντίγραφον καὶ βαλὼν εἰς ἀγγεῖον σφράγι[σ]ον: similarly in Syll 790¹³ (i/B.C.) of oracular πίνακτα, which are put εἰς ἀγγεῖον and sealed (κατασφραγισάσθωσαν) with various officers’ seals. In BGU I. 248 (ii/A.D.) a note is added on the margin—χρήσον Σαβίην ἀγγεῖον, εἰς δὲ κόμιξέ μοι θλαῖον, where δ is a jar for oil, as in Mt 25⁴: cf. P Oxy VII. 1070²⁰ (iii/A.D.) ἀγγεῖον ἡμιχόφ, P Hamb I. 23³⁴ (A.D. 569) μεστὰ ἀγγία τριέκοντα, P Lond 1036⁹ (vi/A.D.) (= III. p. 269) οἶνον(ν) ἀγγεῖον μέγα ἐν, P Leid W¹¹ 8 δ . μέλιτος μεστόν.

The form ἀγγος, which is found in the true text of Mt 13⁴⁸, may be illustrated from Michel 1361⁴¹ (Thasos, iv/B.C.) ἦν δὲ τις ἐγβάλλει τὸν δούλων κόπρον, ὥστε τὸ χωρίον εἶναι τὸ ἀγγος τοῦ ἀναιρερημένου τὸν κήπο[ν] κτλ. The word is used of a cinerary urn (as in Herod. i. 113) in *CIG* 3573.

ἀγγεῖλα.

In the curious pamphlet on omens drawn from involuntary twitchings, P Ryl I. 281¹⁰¹ (iv/A.D.), we find σφυρίδην δεξιὴν ἂν ἀλλήται, ἀγγεῖλαν αὐτῷ σημαίνει ἀπροσδόκητον, “if the right ankle quiver, it signifies that the person will have unexpected news.” The word is common in literature.

ἀγγελος.

In Syll 512⁷², a dialect inscr. of ii/B.C. from Calymna, ἀγγελοι are envoys whose names are given. The word is used in the sense of “intermediary” (cf. Gal 3¹⁹) in Syll 122²⁸ (iv/B.C.) ὁμόσαι δ[ι]’ ἀγγέλλων. For the presumably Christian “angel” inscriptions from Thera see Deissmann *LAE*, p. 279 with accompanying facsimile, and the paper “It is his Angel” (J. H. M.) in *JTS* 1902, p. 519 f. Add (from Crönert) *IG* XII. iii. 933. In *Archiv* iii. p. 445, No. 67, is published a Greek inscription from Assouan of the time of M. Aurelius, which begins—Μεγάλη τύχη τοῦ [θε]οῦ . . . τῶν ἀγγέλων τῆς [ἐ]ρα[ίας]: cf. also p. 451 No. 94 (time of Diocletian), Ὑπὲρ εὐχῆς τῶν ἀγγέλων Ἑμεσηνοὶ ἀνέθηκαν κτλ. Οἱ ἀγγελοι θεοῦ, as in 1 Tim 5²¹, occurs in the extremely interesting Jewish inscription Syll 816¹⁰ κύριε ὁ πάντα [ἐ]φορᾶν καὶ οἱ ἀγγελοι θεοῦ. Dittenberger assigns it to i/A.D. and yet apparently prefers to regard it as Christian: there does not, however, seem to be anything distinctive of Christianity—it is a Jewish prayer for vengeance upon unknown murderers: see Deissmann *LAE*, p. 423 ff. It is interesting to observe that the special meaning “angel” is

apparently a reversion to the oldest signification, for in Homer the ἀγγελος is often a messenger of the gods. The two branches of the Aryan language-group diverge here. In Vedic Indian the *Aṅgirasah* are “higher beings intermediate between gods and men,” as Macdonell rather tentatively concludes (*Vedic Mythology*, 143). In Persian *angara* (?—see on ἀγγαρευς) is a human messenger. Perhaps both meanings coexisted in the corner of the Indo-Germanic area to which the word is restricted. See also Hatzidakis on ἀγγελος in *Sitz. Ber. d. Wien. Akad.* 1913, 2.

ἀγγέλλω.

For ἀγγέλλω = “proclaim,” “summon to an office,” see the summons to celebrate the accession of Hadrian, P Giss I. 3² α . (A.D. 117) ἦκω (sc. Φοῖβος θεός) . . . ἀνακτα καὶ νὸν Ἀδριανὸν ἀγγελλῶ[ν]: cf. P Flor I. 2¹ α ff. (A.D. 265) δ[ι] ἀγγελεῖς ἀντι[λά]βηται τῆς ἐνχειρισθείσης αὐτῷ χρείας [δ]η[ί]ας καὶ πιστώσ. It is hardly accidental that the words quoted from the Giessen papyrus form an iambic line: the document has a strong literary flavour. Ἀγγέλλω is one of those verbs which became practically obsolete in the vernacular except in their compounds. Nine of these are found in NT, while the simplex only occurs in Jn 4⁴¹ \aleph^* D, 20¹⁸ \aleph^* ABIX. Jn is a writer who likes uncompounded verbs: see *Camb. Bibl. Essays*, p. 492.

ἀγγος.

See s.v. ἀγγεῖον.

ἀγέλη.

The noun occurs twice in a farm account, P Lond 1171 (B.C. 8) (= III. p. 177). For the adjective ἀγέλαιος, see Syll 587²⁰⁹ (iv/B.C.) κεραμίδες ἀγέλαιαι, with Dittenberger’s note.

ἀγενεαλόγητος.

“Nowhere found in prof. auth.,” says Grimm, nor are we able to supply the gap—which is not surprising! It is a good sample of a class of words which any author might coin for a special purpose.

ἀγενής.

Ἀγενής, as opposed to ἐγενής, is well illustrated by P Oxy I. 33⁷ α (late ii/A.D.) where, in a dramatic interview with the Emperor, in all probability M. Aurelius—though Wilcken (*Chrest.* I. p. 34 f.) decides for Commodus—a certain Appianus, who had been condemned to death, appeals to his nobility (ἐγένεια) in such a way as to lead the Emperor to retort—Φῆς οὖν οὐτι ἡμεῖς ἀγενεῖς ἐσμεν; For the more general sense of “mean,” “base,” see the *verso* of the illiterate P Oxy I. 79³ (not earlier than ii/A.D.), perhaps a school composition (Edd.), μηδὲν ταπεινὸν μηδὲ ἀγενεῖς . . . πράξει. In Syll 855¹¹ (a dialect inscr. from Delphi, recording the “sale” of a slave to the god for freedom—ii/B.C.) εἰ δὲ τι Μνασὰ (the slave) πάθοι ἀγενής ὑπάρχουσα, τὰ καταλειφθέντα ὑπὸ Μνασῶς Ἀγισι-βοῦλας (the mistress) ἔστω: here ἀγενής must mean “childless,” as in the similar phrase in Syll 862²², an inscr. of the same period, place and subject. The word was used in this sense by Isaeus, according to Harpocration.

ἀγιάζω.

Clear evidence for the verb and noun outside bibl. and eccl. writings appears to be wanting: cf. Anz *Subsidia*, p. 374 f. The suffix -άζειν was as active as our -fy in producing new words, and the abstract -ασμός accompanied it, as -fication accompanies our verb. When therefore ἅγιος was appropriated in Jewish circles to represent their special idea of "holiness," it was natural that the factitive derivative should be coined from it, as a technical term which would be immediately understood by any Greek, even if he had never met with the actual form. The series was the more needed, as Greek religion had already the forms ἄγιζω, ἁγισμός, ἁγιστεῖν, ἁγιστήριον, etc., with their technical meanings: the variant words with the added -α- answered to them in function, but were free from pagan association.

ἅγιος.

The adjective is common as a title of the gods in the inscriptions, e. g. *OGIS* 378¹ (A.D. 18-9) θεῷ ἁγίῳ ὑψίστῳ: cf. *ib.* 721¹ ὁ δεδοῦχος τῶν ἁγιοτάτων Ἐλευσίνι μυστηρίων. The superlative may be further illustrated (cf. Jude⁸⁰) from the oldest recovered Christian letter P Amh I. 3(a) III. 22 f. (between A.D. 264 (265) and 282 (281)) τοῖς κατ' αὐτὸν ἁγιωτάτοις προ[ιστάσιν]: cf. Deissmann *LAE*, p. 192 ff. For τὸ ἅγιον as "temple" cf. *OGIS* 56⁸⁰ (the Canopus inscr. of Ptolemy III, B.C. 239) καθιδρῶσαι [sc. ἄγαλμα χρυσοῦν διὰ λίθον] ἐν τῷ ἁγίῳ.

ἁγιότης, ἁγιωσύνη.

Ἁγιότης, as a title, is found in the late P Giss I. 55⁹ (vi/A.D.) addressed by one "papa" or "bishop" to another — ἡγιώθην . . . γράψαι πρὸς τὴν σὴν ἁγιότητι[α]. For a similar use of ἡ ἁγιωσύνη with reference to an ἐπίσκοπος, see the *Pelagia-Legenden* (ed. Usener) p. 10², cf. p. 81¹. On the "profane" warrant for ἁγιωσύνη, and the naturalness of coining (with λη(ε)ωσύνη for model), see the remarks on ἀγαθωσύνη above.

ἀγκάλη.

With the use of ἀγκάλη in Lk 2²⁸, cf. *OGIS* 56⁸⁰ (Canopus decree, B.C. 239) (τις) τῶν . . . ἱερῶν πρὸς τὸν στολισμὸν τῶν θεῶν οἶσαι ἐν ταῖς ἀγκαλαῖς. For the derived sense of "bundle" (*i. e.* "armful") see P Lond 131 *recto* 487 (A.D. 78-9) (= I. p. 183) δεσμεύων ἀγκάλας, P Oxy VI. 935¹⁸ ff. (iii/A.D.) ἡ μεταφ[ορὰ] τῶν ἀνκαλῶν ἔσται εὐθ[έ]ως ὑπὸ τοῦ πατρός, "the transport of the bundles will be performed immediately by my father" (Edd.).

ἄγκυρα.

P Lond 1164 (h)⁹ (A.D. 212) (= III. p. 164) ἀνκύραις σιδηραῖς δυσὶ σὺν σπάθαις σιδηραῖς (the two teeth of the anchor), *Syll* 588^{108, 171} (ii/B.C.) ἄγκυρα σιδηρὰ. For the figurative sense, see Heb 6¹⁰, cf. *α. γήρας*, *IG* XII. vii. 123¹².

ἄγναφος.

In P Lond 193 *verso* 22 (ii/A.D.) (= II. p. 246) a borrower pledges her κυτῶν(α) ἄγναφο(ν) λευκὸ(ν), "new white shirt," for an advance of 11 drachmas. P Hamb I. 10⁸² (ii/A.D.) has it in a list of garments that had been stolen, including

an *abolla* ἄγναφος: P. M. Meyer renders "ungewalkt, frisch vom Webstuhl, rudis," and gives some other references. Plutarch 169C, 691D, has ἄγναπτος, "undressed, uncarded."

ἀγνεία.

OGIS 56³⁸ (decree of Canopus, B.C. 239) μετέχαιν δὲ καὶ τοὺς ἐκ τῆς πέμπτῃς φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνείων καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, *ib.* 573⁶ (i/A.D.) τῷ δὲ ποιήσαντι ἔστωι ἀγνεία, an inscription cut in the rock near a temple in Cilicia. Cf. *Syll* 655⁶ (A.D. 83), μετὰ πολλῆς ἀγνείας καὶ νομίμων ἰσθῶν, and the celebrated Epidaurian inscription quoted under ἀγνός. P Par 514. 10 (B.C. 114) couples ἀγνεί[ων] and λαιτουργί[ων] following [τ]άφω[ν]. BGU IV. 1198¹² (i/B.C.) ποιούμενοι ἀγνήας καὶ θυσίας. The verb is found BGU I. 149 (ii/iii A.D.), temple accounts, including καὶ ταῖς κομῆσιν τῶν θεῶν (processions of images of the gods) τοῖς ἀγνεύουσι ἐκ περιτροπῆς (according to rota) ἱερεῖσι. Θὰ δ' ἡ ὑπὲρ ἀγνείας ἡμερῶν ἔξ ἡμερησιῶν [so much]. A very similar entry appears in BGU I. 117 (iii/A.D.).

In P Oxy V. 840⁸, the fragment of an uncanonical gospel composed before A.D. 200, we read that the Saviour brought His disciples εἰς αὐτὸ τὸ ἀγνευτήριον καὶ περιεπάτει ἐν τῷ ἱερῷ, "into the very place of purification, and was walking in the temple." For the verb ἀγνεύω see BGU IV. 1201⁸ (A.D. 2) τῶν ἀγνεύον[των] ἱερῶν διαπεραιωμένων πρὸς τὰς λαιτουργίας καὶ θυσίας τῶν θεῶν, P Tebt II. 298⁸⁸ (A.D. 107-8) ἱερεῖσι [τοῖς ἀγνεύουσιν] καθ' ἡμέραν (πυροῦ) ξ, "to officiating priests ½ art. of wheat daily" (Edd.).

ἀγνίζω, ἀγνισμός.

The verb occurs in the Leyden *Papyrus magica* (ed. Dietrich) VI. 36 ποιήσας βόθρον ἐπὶ ἡγνισμένῳ τόπῳ. For the subst. see *Syll* 879^{18 f.} (end of iii/B.C.) τὸν δὲ γυναικονόμον τὸν ὑπὸ τοῦ δήμου αἰρούμενον τοῖς ἀγνισμοῖς κτλ. Cf. Anz *Subsidia*, p. 283.

ἀγνοέω.

A good parallel to the Pauline phrase 1 Th 4¹³ οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν occurs in P Tebt II. 314⁸ (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν, which also illustrates the use with the negative in 2 Cor 2¹⁴. The construction in P Tebt I. 43²⁸ (B.C. 118) ὅφ' ἡμῶν ἐν τισιν ἡγνοηκότων may help the difficult 2 Pet 2¹² ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες. The suggestion of wilful ignorance (see ἀγνοια) appears in P Oxy IX. 1188⁸ (A.D. 13) στοχα(σάμενος) τοῦ μηδ(έν) ἀγνοη(θῆναι) μηδὲ πρὸς χά(ριν) οἰκονομηθ(ῆναι), "making it your aim that nothing be concealed or done by favour" (Edd.). For ἀγνοεῖν of a person, cf. P Giss I. 69⁸ (A.D. 118-9) Χαίρημονα τὸν ἀναδιδόντα τὸ ἐπιστό[λι]ον τοῦτο οὐκ ἀγνοεῖς, ἀδελφε.

ἀγνόημα.

The royal decree of Euergetes II. and the two Cleopatras, P Tebt I. 5⁸ (B.C. 118), proclaims an amnesty for all their subjects for ἀγνοημάτων ἀμαρτημ[ά]των [ἐ]γκλημάτων καταγνοσμάτων (see note), where the difference between the first two words is brought out by the editors' rendering, "errors," "crimes": cf. *Archiv* ii. p. 483 ff. An inscription from Egypt, *OGIS* 1162 (ii/B.C.), has συγγνώ[μην] . . .] ἀν γεγονόσιν ἀγνοήμα[σιν] . . .] in a broken context, but

the meaning seems clear. The combination quoted above from P Tebt I. 5 apparently recurs in BGU IV. 1185⁷ (i/B.C.) ἀγνομημάτων ἀμαρτημάτων καταγνωσμάτων . . . γκεπεστικῶν αἰτιῶν πασῶν κτλ. Similarly in P Par 63 xlii.2 one of the Ptolemies writes ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν ἕως τῆς ἰδ τοῦ ἐπείφ. (On ἐνέχισθαι ἐν see *Proleg.* p. 61 f.). The Seleucid Demetrius uses a like combination in 1 Macc 13³⁰; and it is further found in Tob 3⁸, and Sir 23⁸ (cited by Thayer). Ἀγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent: so in Heb 9⁷.

ἄγνοια.

The connotation of wilful blindness, as in Eph 4¹⁸, is found in P Tebt I. 24³⁸ (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἀγνοίας they left the district. The writer had ἀνοίας first, and then added γ above the line. In the ordinary sense of inadvertence it is common: e.g. BGU IV. 1114⁹ (B.C. 8-7) γέγονεν δὲ κατ' ἀγνοίαν εἰς τὸ κατὰ πλοῦς αὐτοῦ Κοίντου Καικιλίου Καστορος ὄνομα. With a gen. the same phrase occurs in P Oxy VI. 923⁹ (ii/iii A.D.) ἐπεὶ κατ' ἀγνοίαν τῶν φροντιστῶν αὐτῶν ἡργάσατο, *ib.* I. 783³⁸ ff. (iii/A.D.) ἐν' οὖν μὴ δόξω συνθέσθαι τῇ τοῦ πραγματικοῦ ἀγνοίᾳ ἐπιδίδωμι τὰ βιβλίδια κτλ. The simple dat. appears with same sense in P Flor II. 132⁸ (iii/A.D.) ὁλ[ε]ξαν πεποικημένα ταῦτα ἀγνοίᾳ. For κατὰ ἀγνοίαν, as in Ac 3¹⁷, see P Oxy II. 237^{viii. 38} (A.D. 186) ἐνα οἱ συναλλάσσοντες μὴ κατ' ἀγνοίαν ἐνεδρεύονται, "in order that persons entering into agreements may not be defrauded through ignorance" (Edd.).

ἀγνός.

In its narrower sense we may compare a psephism from Assos, dated A.D. 37, *Syll* 364³⁰ τὴν πάτριον ἀγνὴν Παρθένον (cf. 2 Cor 11²), *i. e.* Athena Polias, as Dittenberger notes—the "Blessed Virgin" of Greek religion: cf. *Preisigke* 2481 (i/A.D.) Ἰουλιὰ ἀγνή, ἐτῶν κγ', ἐνέψυχι. It is applied to holy places in P Tebt II. 616 (ii/A.D.), a letter from a προφῆτης, —[δ]τι ἔξεσ[τι] πᾶσι ἐν ἀγνοίᾳ τόποις γενέσθαι. For the ceremonial use of ἀ. see *Priene* 205, εἰσὶναι εἰς τ[ὸ] ἱερὸν ἀγνὸν [ἐν] ἐσθῆτι λευκ[ῇ], an inscription at the entrance to a ἱερὸς οἶκος. Rouffiac (*Recherches*, p. 62), who cites the passage, aptly recalls the inscription of the temple of Epidaurus mentioned by Clement Alex. (*Strom.* V. 1. 13, 3) to illustrate the transition from the ritual to the moral sense—

ἀγνὸν χρὴ νηοὶ θυάδεος ἐντὸς λόντα
ἔμμεναι· ἀγνέῃ δ' ἐστὶ φρονεῖν δοῖα.

(Also in Porphyry *de abst.* ii. 19, *ap. Syll* ii. p. 267.) There is also a noteworthy usage in the Chian dialectic inscr., *Syll* 570⁸ (iv/B.C.) [δ] ἰδῶν κατεπαύω πρ[ὸς] τὸς βασιλέας ἀγνός πρὸς τὸ θεῷ, "give information . . . if he would be blameless before the God." An interesting example of the adj. occurs in P Oxy I. 41^{9.2} (the report of a public meeting, iii/iv A.D.), where at a popular demonstration in honour of the prytanis the people are described as shouting—ἀγνοί

πιστοὶ σύνδικοι, ἀγνοὶ πιστοὶ συ[ν]ή[γο]ροι, ἰς ὥρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "True and upright advocates, true and upright assessors! Hurrah for all who love the city!" (Edd.). Ἀγνός in the sense of Phil 1¹⁷, "honestly," is common in honorific inscriptions, as *OGIS* 485¹³ (Magnesia, Roman age) τὰς λοιπὰς δὲ φιλοτειμίας τελιάσαντα ἀγνός καὶ ἀμέμπτως, *ib.* 524⁵ (Thyatira, do.) ἀγορανομήσαντα τετράμηνον ἀγνός: so as early as Pindar (*Ol.* iii. 37).

The adjective and its derivatives may accordingly take a wide meaning, as wide as our *pure* in the ethical sense. But a starting-point must not be overlooked: cf. the Avestan *yasna* "ritual," Sanskrit *yaj*, Av. *yaz* "to worship," showing that it originally denoted "in a condition prepared for worship." The uses noted under ἀγνεία and in this article show that this meaning persisted; and it is not out of sight in NT times. In pagan technical language it definitely connoted twofold abstinence, as a necessary condition of entrance into a temple. The definition of Heyschius gives us the condition in its oldest form: "ἀγνεύειν· καθαρεύειν ἀπὸ τε ἀφροδισίων καὶ ἀπὸ νεκροῦ."

ἀγνότης.

IG IV. 588¹⁵ (Argos, ii/A.D.) δικαιοσύνης ἕνεκεν καὶ ἀγνότητος (cited by Grimm).

ἀγνοσία.

BGU II. 614²² (A.D. 217), ἐν' οὖν μὴ ἀγνοσία ᾗ. P Hagara (*Archiv* v. p. 383) 69¹¹ (i/ii A.D.) ἐπε ἀνισθησίαν ἐπε ἀγνοσίαν αἰτιάσθαι. The latter instance has the suggestion of disgraceful ignorance which attaches to both the NT occurrences.

ἀγνωστος.

Deissmann (*St Pau.*, p. 261 ff.) supplies an interesting parallel to the Greek inscription which St Paul read on an altar at Athens, Ac 17²³ ἀγνώστῳ θεῷ, from a votive inscription, probably of ii/A.D., on an altar discovered at Pergamon in 1909. The inscription is mutilated, but may probably be restored as follows—

θεοῖς ἀγν[ώστοις]
Καπίτω[ν]
δαδοῦχο[ς].

"To unknown gods Capito torchbearer." See also P Giss I. 32^f. (A.D. 117) ἦκω σοι, ὦ δῆμ[ε], οὐκ ἀγνωστος Φοῖβος θεός, where the description of Φοῖβος as οὐκ ἀγνωστος may be due, as the editor suggests, to the fact that he was the god of the special district in question. Cf. also BGU II. 590⁶ (A.D. 177-8), where γεν[ο]μένων ἀγνώστων ἡμῖν refers to two (divine!) Caesars, Commodus and his great father. "Agnostos Theos" is the title of an elaborate monograph by E. Norden (Leipzig, 1913), in which he makes the Areopagus speech in Ac 17 the starting-point for a series of discussions on the history of the forms of religious speech.

ἀγορά.

The ordinary meaning "market" does not need illustrating. That bankers were to be found there may be seen in BGU III. 986⁸ (Hadrian's reign) διὰ τῆς Ἀ . . . τοῦ

Θεομίτονα[ς] τραπεζίης ἀγοράς. It denotes "provisions," "supplies," in P Petr II. 13 (17)⁸ (B.C. 258-3), and *ib.* 15 (2)⁸ (B.C. 241-39) [τ]ὴν γινόμενὴν ἀγορὰν εἰς . . . "provisions up to a certain amount." Cf. P Amh II. 29¹¹ (c. B.C. 250) ἢ εἰ τις ἐξ ἄλλων ἀγορὰν συντάσ[σονται], as restored by Wilcken, *Archiv* ii. p. 119. In an important article on the system of the *conventus*, or official circuit of the Prefect in Roman Egypt (*Archiv* iv. p. 366 ff.), Wilcken states that ἀγορά is often used = *forum* in its more pregnant sense of a judicial assembly (cf. *OGIS* 517 note 7). So in BGU III. 888⁴ (A.D. 160) we find a man described as νομογράφος ἀγοράς.

ἀγοράζω.

The verb (MGr = "buy") is common in deeds of sale, e. g. P Lond 882²⁴ (B.C. 101) (= III. p. 14) ἢν ἡγόρασεν παρὰ Θ., *ib.* 1208¹⁰ (B.C. 97) (= III. p. 19). It is used of the purchase of slaves in *OGIS* 338²² (the will of Attalus III.—B.C. 133): cf. I Cor 6²⁰, 7²² τιμῆς ἡγοράσθητε (Deissmann *LAE*, p. 328). So P Oxy VIII. 1149⁵ ff. (ii/A.D.) ἀ[γο]ράσαι παρὰ Τασαρά[α]πίωνος ὃν ἔχει δοῦλον Σαραπίωνα, "to buy from Tasarapion her slave Sarapion," *al.* Both the verb and the corresponding substantive are found in P Oxy II. 298¹¹, 48, a long letter by a tax-collector of i/A.D., στατήρας πορφύ[ρ]ας ἀγόρασον . . . ἐὰν εὖρης ἀγ[ο]ραστὴν τοῦ μέ[ρ]ους τῆς οἰκίας. For ἀγοραστός, see also P Petr II. 20¹¹, 8, 9 (B.C. 252) τοῦ ἀγοραστοῦ = "(wheat) for sale," and P Tebt I. 30¹¹ (A.D. 123) (= *Selections*, p. 78) ἀγοραστὴν παρὰ Θενπετεσοῦχου . . . οἰκίαν, "the house as purchased from Thenpetesuchus," *al.* Ἀγοράζειν παρὰ is illustrated above (P Lond 1208¹⁰, P Oxy 1149⁵, etc.): for ἀ. ἀπό cf. P Flor II. 175¹¹ (A.D. 255) δῆλοι (for δῆλου) ἀπὸ τίνος τέκτονος ἡγοράσθη. For the gen. of price cf. P Par 59⁸ (= Witkowski *Epp*², p. 75—B.C. 60) τοῦτων (sc. 1 talent 140 drachmae) ἡγώρακα σίτου ἀρ(τάβας) β (δραχμῶν) χλ κτλ.

ἀγοραῖος.

Prof. Lake (*Earlier Epistles of St. Paul*, p. 69 n¹) regards ἀγοραίων in Ac 17⁸ as "agitators," in view of Plutarch *Aemil. Paul.* 38, ἀνθρώπους ἀγενεῖς καὶ δεδουλευκότας, ἀγοραίους δὲ καὶ δυναμένους δῆλον συναγαγεῖν, a neat double parallel. In *Syll* 553⁴³ (ii/B.C.) it is used of "merchants," "dealers." The grammarian Ammonius (iv/A.D.) would distinguish ἀγοραῖος = ἐν ἀγορᾷ τιμώμενος from ἀγόραιος = ἐν ἀγορᾷ τετραμμένος: Crönert remarks that the MSS. vary. For the special use seen in Ac 19⁸, ἀγοραῖοι ἀγονται καὶ ἀνθύπατοί εἰσιν, Wilcken (*Archiv* iv. *l.c.* under ἀγορά) can only cite from the papyri P Oxy III. 471¹²⁶ (an advocate's speech, ii/A.D.) [τὰ] τοῦ . . . ἀγοραίου κριτήρ[ια], where it is derived from ἀγορά = *forum*. (He quotes a striking parallel to the whole phrase of Ac *l.c.* from P Flor I. 61⁴⁶ (A.D. 86-8) ὅπου διαλογισμοὶ καὶ ἡγέμονες παραγενόμενοι.) In *OGIS* 484⁴⁰ (ii/A.D.), however, an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖοις πιπρασκομένον: unfortunately there are gaps on each side, but the gender shows that ἡμέραι is understood, denoting in this connexion "market days." See also Ramsay's notes on the ἀγοραῖα (σύνδοξ), *conventus iuridicus*, at Apamea, *C. and B.* nos. 294, 295 (ii. p. 461, also p. 428): also *Cagnat* IV. 790 and note.

ἀγοράμματος.

Ἀ. is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—ἡγραψα ὑπὲρ τίνος ἀγοράμματος, e. g. BGU I. 118¹¹, 17, *ib.* 152⁸ (both ii/A.D.): cf. P Oxy II. 275⁴² (A.D. 66) (= *Selections* p. 58) Ζωῖλος . . . ἡγραψα ὑπὲρ αὐτοῦ μὴ ἰσότος γράμματα. The great frequency of ἀγοράμματος, invariably in this sense, suggests that the sneer in Ac 4¹³ is intended to picture the Apostles as "illiterate," and not merely "unversed in the learning of the Jewish schools" (Grimm). For the place which dictation had in the composition of the NT writings, see Milligan *NT Documents*, pp. 21 ff., 241 ff.

ἀγρεύω.

In the literal sense this verb occurs in P Louvre 10632 (= *Chrest.* I. 167¹⁵, B.C. 131) ἐὰν τῆς παραχῆ[ς] . . . οἱ ἀλῆεις δυνήθωσι ἀγρεύειν τὸν [αὐτὸν τρόπον, ὃν καὶ] πρότερον εὐθ[ι]σμένοι ἐ[ν] τόποις [ῆ]σαν, and P Oxy I. 122⁹ (iii/iv A.D.) ἡμέ[ε]ς δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "and we cannot catch a single animal" (Edd.).

ἀγριέλαιος.

In view of Sir W. M. Ramsay's recent discussion of the meaning of ἀ. in Rom 11¹⁷ (see *Pauline Studies*, p. 219 ff.), the occurrence of the adjective in *Syll* 540¹⁸⁹ (ii/h.c.) may be noted—κύβους κατασκευ[ασ]άμε[ν]ος ξύλων ξηρῶν ἀγριελαίων.

ἀγριος.

P Tebt II. 612 (i/ii A.D.) θήρας ἀγρίων: cf. BGU IV. 1123⁹ (time of Augustus) ἡ ἰχθύας ἢ ἀγρίας ἢ ξυλείας. The adjective is used of a "malignant" sore or wound in *Syll* 802¹¹⁴ (iii/B.C.) ὑπὸ τοῦ ἀγρίου ὀλκεος δεινῶς διακείμε[ν]ος: *ib.* 806⁸ (Roman age).

ἀγρός.

This old and once common word is unexpectedly rare in papyri. P Strass I. 52⁸ (14) (A.D. 151) concerns 2½ arourae of "catoecic land," ἀς καὶ παραδίδωσι ἢ δεδανισμ[ὴ]ν κατ' ἀγρὸν σπ[ο]ρίμας, "will transfer these as they lie in good condition for sowing," as the edd. render the same formula in P Ryl II. 164⁸ (A.D. 171): Preisigke, "in einem landwirtschaftlich brauchbaren Zustande, saathähig." The same connotation of "agricultural land" appear in a few instances we can quote. P Amh II. 68⁸⁷ (i/A.D.) τῆς νυνὲ κατ' ἀγρὸν θεωρίας. *ib.* 134⁸ (ii/A.D.) ὄντα ἐν ἀγρῷ μετὰ τῶν θρεμμάτων, "in the fields with the cattle"; and as late as iv/A.D., *ib.* 143⁴ ὁ γὰρ ἀγρός Ἀβίου ἐξῆλθεν εἰς σπ[ο]ράν. In P Oxy III. 506⁴² (A.D. 143) ἀπογράφεσθαι τινα ἐπὶ τῶν ἀγρῶν, "register any one as owning those lands": ἐπὶ τοῦ ἀγροῦ has apparently been erased. *ib.* VI. 967 (ii/A.D.) καλῶς δὲ ποιήσεις ἐπιστεῖλασα εἰς ἀγρὸν ἀρξασθαι τῶν εἰς τοὺς ἀμπελόνας ποτισμῶν. P Eleph 13⁸ (B.C. 223-2), περὶ δὲ τοῦ οἰναρίου Πραξιᾶδης οὕτω εἰσαλέλυνθεν ἐξ ἀγροῦ: this resembles the ἀπ' ἀγροῦ ("from field labour" probably) in Mk 15²¹. Apart from one Byzantine document, the two instances quoted are the only occurrences of ἀγρός in P Oxy I.-X., and in the indices to P Fay, P Hib, P Tebt, P Grenf and the Revenue Law it never appears at all, nor in vols. III. and IV. of BGU. It is

not worth while to present the scattered instances that are found in some other collections. Crönert's remark that ἀγρός is obsolete in MGr, except in Cyprian, having been progressively supplanted by χώρα and χωρίον, falls into line with its relative infrequency in the papyri. It is, however, very common throughout the LXX, and in the Synoptic Gospels (Mt 16, Mk 8, Lk 9). In Acts it only comes once, and it may be significant that Luke has χώρα (Lk 12¹⁸, 21²¹) or χωρίον (Ac 1^{18f}, 4³⁴, 5^{3,3}, 28⁷) where ἀγρός might have been expected. So also Jn 4³⁸, 4⁵, Jas 5⁴. It is difficult to draw a clear inference, but it looks as if for some reason ἀγρός was a favourite word with translators from Hebrew or Aramaic. We shall meet with other words, rare or comparatively rare in vernacular documents, which have secured a good deal of space in bibl. concordances in this way.

ἀγρυπνέω.

P Giss I. 19⁷ (early ii/A.D.) συν[ε]χ[ε]ς ἀγρυπνοῦσα νυκτὸς ἡ[μέρας]. For Ryl II. 62⁹ (iii/A.D.) ἀγρυπνέται καὶ κολάζεται. For the construction with ἐπὶ (as in Prov 8⁴, Job 21²³), see the Septuagint Memorial from Adrumetum of iii/A.D., cited by Deissmann *BS*, p. 275, l. 6 f., ἀγρυπνοῦν[τα] ἐπὶ τῇ φυλῇ αὐτῆς κτλ. Cf. P Giss I. 67⁹ (ii/A.D.) οἱς ὀφείλω ἐπιτεταγμένως (/. -ταμ-) ἐπαγρυπνέιν.

ἀγρυπνία.

This word, in NT only 2 Cor 6⁵, 11²⁷, is found in *Syll* 803⁵⁰ (iii/B.C.) οὗτος ἀγρυπνίας συνεχόμενος διὰ τὸν πόνον τὰς κεφαλῶ[ς]—a passage which also throws light on the N¹ usage of συνεχόμεναι, e.g. Mt 4²⁴ νόσοις καὶ βασάνοις συνεχόμενους. For the adverb of the primary ἀγρυπνος, see *OGIS* 194²⁵ (i/B.C.) ἀ[γρ]ύπνως . . . [ἐφ]ρόντισεν.

ἀγυιά.

This word, very common in papyri, is claimed for NT vocabulary by an acute conjecture of Mr A. Pallis (*A few Notes on St Mark and St Matthew, based chiefly on Modern Greek*, Liverpool, 1903, p. 12). In Mk 6⁵⁸ ἐν ἀγοραῖς appears as ἐν πλατείαις in D 565 700; and the Old Syriac, Latin and Gothic versions have "streets," which is preferable in sense. Pallis suggests that ἐν ἀγυαῖς was the original, from which by a very slight corruption came ἀγοραῖς in the Greek MSS, and by paraphrase πλατείαις in D and its fellows. In Oxyrhynchus papyri ἐν ἀγυῖᾳ is a recurrent legal formula, describing documents drawn up "in the street": see Grenfell and Hunt, *P Oxy* IV. p. 202, and Mitteis in Mitteis-Wilcken *Papyruskunde*, II. i. p. 61 n⁴.

ἄγω.

The spread (mostly in the compounds) of the late and vulgar sigmatic aor. act. is well seen in uneducated writers of papyri. Thus *P Grenf* II. 44²¹ (A.D. 101) and *BGU* II. 607¹⁵ (A.D. 163) κατήξαν, *BGU* I. 81²⁰ (A.D. 189) κατήξαν, *P Ryl* I. 27²⁵ (iii/A.D.) συνάξας, *P Hawara* 312⁴ (ii/A.D.) (in *Archiv* v. p. 393) ἄξαι, *P Giss* I. 27⁹ (ii/A.D.) ἄξω: cf. *P Tebt* I. 22¹⁶ διώξῃσθε (B.C. 112). Thackeray *Gr.* p. 233 gives LXX evidence; Crönert *Mem. Herc.*, p. 232 n² has passages from late papyri, together with ἄξωσιν from Herculaneum (i/A.D.). Cf. also 2 Pet 2⁵, *Ac* 14²⁷ D, and below.

W. G. Rutherford *New Phrynichus*, p. 217 f., shows that ἡξάμην is Homeric, and survives in Herodotus and early Attic. Whether its appearance in (mostly illiterate) papyri is due to survival in dialects, especially Ionic, or to independent recoinage of a very obvious type, need not be discussed here. The importance of the form for the NT was emphasized by Moulton in *Camb. Bibl. Essays*, p. 485 (1909), (cf. *Einleitung*, p. 84). In Lk 3¹⁷ N^a reads συνάξαι, as do all authorities in 13³⁴ (ἐπισυνάξαι). We may be quite sure that Luke never emended the normal strong aorist into this colloquial, if not uneducated form. It was therefore in Q, and Mt 3¹², 23²⁷ represent emendations—one to the future, which appeared in the last clause of the verse (κατακαύσει), the other to the "correct" infinitive ἐπισυναγαγεῖν: the latter emendation figures in all MSS. except N^a in Lk 3¹⁷. The point has important results, when set among others of like nature, in the discussion of the synoptic problem: see *Expos.* VII. vii. p. 413. The active perfect of ἄγω does not appear in NT; but we may note that ἀγήγοχα (*Tobit* 12³) can be quoted from *OGIS* 219¹⁵ (iii/B.C.), 267¹³ (ii/B.C.). There are many varieties here: -αγέωχα *P Tebt* I. 5¹⁰⁸ (B.C. 118) and *Letronne* 84 (i/B.C.); ἀγέλοχα (or cpd.) *P Tebt* I. 19⁶ (B.C. 114), *P Par* 15⁶⁷ (B.C. 120), *P Ryl* II. 67⁵ (ii/B.C.), *P Oxy* II. 283¹⁴ (A.D. 45), *P Leid* B⁴ (ii/B.C.); -ἀγέοχα *P Tebt* I. 124 (c. B.C. 118). We have not attempted to make this list exhaustive.

For ἄγω in the sense of "fetch," "carry away," see *P Oxy* IV. 742⁷ (B.C. 2), where instructions are given to deposit certain bundles of reeds in a safe place ἵνα τῇ ἀναβάσει αὐτὰς ἄξωμεν. Wilcken's proposal (*ap. Witkowski Zpp.*, p. 128) that ἄξωμεν should be assigned to ἀγγυμι seems to us improbable. For the construction with μετά (2 Tim 4¹¹) cf. *P Petr* II. 32 (2a)¹³ ἄγων μεθ' αὐτοῦ. For "bring before" a court of justice, as Mt 10¹⁸, *Ac* 18¹³, cf. *BGU* I. 22³⁴ π. (A.D. 114) (= *Selections*, p. 76) διὰ ἀξιώ ἀκθῆναι τοὺς ἐγκαλούμενους ἐπὶ σέ πρὸς δέουσα(ν) ἐπέξοδον, —a petition to the Strategus. So also *P Tebt* II. 331^{18f}. (c. A.D. 131) ἀξιώ ἀκθῆναι αὐτοὺς ἐπὶ σέ: the constr. with ἐπὶ is regular, as in NT. Note *P Oxy* X. 1279²⁵ (A.D. 139) μετὰ δὲ τὴν πενταετίαν οὐκ ἀκθήσομαι εἰς τὴν μίσθωσιν "I shall not be forced to take the lease" (*Edd.*). "Ἄγειν for "keeping," "holding" a special day or festival (as *Tob* 11¹⁸: cf. *Ac* 19³⁸ ἀγοραῖοι ἄγονται—see s. v. ἀγοραῖος) appears in *OGIS* 456¹⁰ καταγγελεῖς τὸν πρώτων ἀ(χ)θησο[μένων ἀγώνων], "heralds of the first games that shall be held." So with ἐ[νιαυσίας] ἐ[σο]ρ[ή]τας in *OGIS* 111²⁶; *P Oxy* VII. 1025¹⁷ (iii/A.D.) pass. with θεωραῖαι; *P Giss* I. 27⁹ (ii/A.D.) στεφανηφορίαν ἄξω. More generally we have σχολὴν ἄγειν in *P Tebt* II. 315¹⁷ (ii/A.D.), and ἄγοντος τὰ κατ' ἐ[το]ς γεωργικὰ ἔργα in *P Ryl* II. 154²⁰ (A.D. 66). Somewhere under this heading will come Lk 24²¹ τρίτην ταύτην ἡμέραν ἄγει, where if the verb is not impersonal, ὁ Ἰησοῦς might be supplied as subject. The intransitive ἄγειν may be seen in the meaning "lead," of a road or canal, as *P Petr* I. 22 (2); and a rather similar intransitive use occurs in an Egyptian inscr. of Augustus (*Preisigke* 401, A.D. 10-1) who records that he ποταμ[ὸν] . . . ἤγαγεν . . . ῥέοντα δι' ὅλης τῆς πόλεως: in the Latin equivalent *flumen* . . . *induxit*. "Ἄγωμεν (as in Jn 14²¹) survives in MGr ἄμε, "go" (Thumb).

ἀγωγή.

The figurative sense of ἀγωγή, as in 2 Tim. 3¹⁰, may be paralleled from P Par 61¹¹ f. (B.C. 156) πάντα ἐστὶν ἀλλότρια τῆς τε ἡμῶν ἀγωγῆς, P Tebt I. 24⁵⁷ (B.C. 117) μ[ο]χθηρὰν ἀγωγήν. Cf. *OGIS* 223¹⁵ (iii/B.C.) φαίνεσθαι γὰρ καθόλου ἀγωγήν ταύτην χρῆσθαι, and *ib.* 474⁹ (i/A.D.) διὰ [τὴν κοσμηωτάτην αὐτῆς] ἀγωγήν with Dittenberger's note. A good example is also afforded by *Magi* 164³ (i/ii A.D.) ἦθει καὶ ἀγωγῇ κόσμον. As action-noun to ἀγειν, it means "freightage" in *Syll* 587¹⁷ (B.C. 329-8, Attic) τῆς τομῆς τῶν λίθων καὶ τῆς ἀγωγῆς καὶ τῆς θέσεως. Hence "load," "freight," cf. Wilcken *Ostr.* ii. 707 (Ptol.) ἀχύρου ἀγω(γῆν) ἕνα (*sic*), *ib.* 1168 εἰς τὰς καμείνους ἀγω(γαί) (*sc.* ἀχύρου): so P Oxy IX. 1197¹⁰ (A.D. 211), P Lond 1164(h)⁷ and ²⁸ (A.D. 212) (= III. p. 164 f.). 'Αγωγήν ποιέσθαι = "carry off," "arrest," is found in P Tebt I. 39²² f. (B.C. 114) and *ib.* 48²² f. (c. B.C. 113), and in P Fay 12²¹ (c. B.C. 103) the legal term occurs in the sense of "abduction." For ἀ. as a legitimate term see P Lond 951⁴ (A.D. 249) (= III. p. 221) ὁμολογῶ μηδεμίαν ἀγωγήν ἔχειν κατὰ μηδὲνα τρ[ό]πον πρὸς σε, and cf. *Archiv* iv. p. 466.

ἀγών.

The ethical meaning of ἀγών is frequent in late Greek, e. g. P Flor I. 36⁸ (iv/A.D.) τ[ὸ]ν περὶ ψυχῆς ἀγῶ[ν]α. In Col 2¹, however, Field (*Notes*, p. 195) prefers to think of outward, rather than of inward, conflict, and compares Plut. *Vit. Flam.* XVI. πλείστον δ' ἀγῶνα καὶ πόνον αὐτῷ παρείχον αἱ περὶ Χαλκιδέων διήσεις πρὸς τὸν Μάνιον, where Langhorne translates, "but he had much greater difficulties to combat, when he applied to Manius in behalf of the Chalcidians." In a petition of B.C. 5, BGU IV. 1139¹⁷, we find διὰ ἀξιοῦμέν[ε]ς τὸν πάντων σωτήρα καὶ ἀντιλήμπτωρα ὑπὲρ σπλάγχνου τὸν ἀγῶνα ποιοῦμενοι to compel restitution of a stolen daughter. For the literal meaning, see *Syll* 524 where various τῶν τε παίδων καὶ τῶν ἐφήβων] . . . ἀγῶνες in reading, music, etc., are enumerated; BGU IV. 1074¹⁶ (iii/A.D.) of great games at Oxyrhynchus, etc., etc.

ἀγωνία.

P Tebt II. 423¹³ f. (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ πάροντι, "so I am at present very anxious" (Edd.). The corresponding verb is common with the meaning "to be distressed," "to fear." Thus P Petr II. 11 (1) ἵνα εἰδῶμεν ἐν οἷς εἰ καὶ μὴ ἀγωνιῶμεν, "that we may know what you are about, and we may not be anxious" (Ed.); *ib.* III. 53 (1)¹⁵ f. οὐ γὰρ ὡς ἔτυχεν ἀγωνιῶμεν, "for we are in a state of no ordinary anxiety" (Edd.); P Oxy IV. 744⁴ (B.C. 1) (= *Selections*, p. 32), μὴ ἀγωνιᾶς, "do not worry"; *ib.* 14 ἔρωτῶ σε οὖν ἵνα μὴ ἀγωνιάσῃς, "I urge you therefore not to worry." An almost contemporary instance is afforded by BGU IV. 1078⁸ (A.D. 39) ὅτι ἀγωνιῶ περὶ τῶν: of a later date are P Giss I. 17^{8,13} (time of Hadrian), *ib.* 19⁸ μεγάλως ἀγωνιῶσα περὶ σου, PSI 94¹⁶ (ii/A.D.) μὴ ἀγωνία διὰ περὶ τῶν ἱματίων. The verb is found twice in the apocryphal Gospel of Peter 5, ἡγωνίων μὴ ποτε ὁ ἥλιος ἔδω, and 10 ἀγωνιώντες μεγάλως καὶ λέγοντες 'Αληθῶς υἱὸς ἦν θεοῦ. On the translation of ἀγωνία in Lk 22⁴⁴ see a note by Moffatt in *Expt.* VIII. vii. p. 91 ff.

ἀγωνίζομαι

is very common in the inscriptions, e. g. *Syll* 213²³ (iii/B.C.) ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, where the reference is to warfare. So *ib.* 163¹⁸ (B.C. 318-7) προσιελετο τελευτήσαι ὑπὸ τῶν ἐναντίων ἀγωνιζόμενος ὑπὲρ τῆς δημοκρατίας: *ib.* 199⁷ (iii/B.C.) and 198¹⁹ (B.C. 281) ἀγωνιζόμενος ὑπὲρ αὐτοῦ, etc. Cf. an Athenian inscription of B.C. 268-6, *Syll* 214¹⁰, ἐπειδὴ πρότερον μὲν 'Αθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φίλιαν καὶ συμμαχίαν κοινήν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἡγωνίσαντο μετ' ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας. The phrase here hardly differs from 2 Tim 4⁷, and when taken along with the preceding inscription makes it decidedly less clear that the figure there is drawn from the games, as Deismann thinks (*LAE*, p. 312), illustrating the passage from a ii/A.D. inscription from the theatre at Ephesus—ἡγωνίσασθαι ἀγῶνας τρεῖς, ἐστέφθη δὲ (Greek *Inscriptions in the British Museum* III. 604). For the rare use of ἀ. with an inf. as in Lk 13²⁴ ἀγωνιζέσθαι εἰσελθεῖν, Field (*Notes*, p. 66) compares Diod. Sic. X., p. 25, ed. Bip.: ὥστε ὁ μὲν πατήρ ἐξίστασθαι τῆς δλης ἀρχῆς ἡγωνίζετο τῷ παιδί. The verb is MGr.

ἀδάπανος.

This NT ἀπ. εἰρ. (1 Cor 9¹⁸) is found in *Michel* 1006²¹ (Teos, ii/B.C.) ἀδάπανον τὴν συμμορίαν καθιστάμεν: cf. *Priene* 111¹²³ (end of i/B.C.).

ἀδελφή.

P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32). 'Ἀδελφῶνα (Ζ.ων) 'Αλιπὶ τῇ ἀδελφῇ πλείστα χαίρειν, "Hilarion to Alis, his sister, heartiest greetings," Alis being doubtless wife as well as sister, by a not uncommon Egyptian practice. It figured in Egyptian religion: cf. P Oxy VI. 886⁷ ff. (iii/A.D.) ἡ 'Ισις ἡτοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἀνδρα 'Οσιρειν. Cf. for this an Egyptian inscr. of the reign of Augustus, *Archiv* v. p. 164 'Α[ρ]τεμίδωρος 'Ανουβάτος καὶ ἡ γυνὴ ἀδελφὴ 'Ερακλία . . . καὶ ὁ υἱὸς 'Ερμανοῦβ(ι)ς, and still more clearly P Tebt II. 320⁸ (A.D. 181) τῇ[s] . . . γυναικὸς . . . [οἴσῃς μο]ν ὁμο(ατρίου) καὶ ὁμο(μητρίου) ἀδελ(φῆς). But there seem to be places where the word means simply "wife": see under ἀδελφός, and cf. P Oxy VII. 1070 (iii/A.D.), where a man addresses his wife as ἀδελφή and speaks of "our child and your brother and your father and your mother and all our (relations)"—clearly she was not "sister" literally. Dittenberger on *OGIS* 60⁸ (B.C. 247-21) Βερενίκη, ἡ ἀδελφὴ καὶ γυνὴ αὐτοῦ (Ptolemy Euergetes), shows that ἀδελφὴ was an honorary title: Berenice was her husband's cousin.

For the later metaphorical use of the word (1 Cor 7¹⁵, etc.), cf. the Paris magical papyrus I. 1135 ff. χαίρετε οἱς τὸ χαίρειν ἐν εὐλογίᾳ δίδεται ἀδελφοῖς καὶ ἀδελφαῖς ὅσοις καὶ ὅσαις.

ἀδελφός.

For the literal and the more general derived sense we may quote *Syll* 474¹⁰ ἀδελφοὶ οἱς κοινὰ τὰ πατρώα, and 276²⁶ διὰ τὸ Μεσσαλιήτας εἶναι ἡμῖν ἀδελ[φούς]. In P Lond 421 (B.C. 168) (= I. p. 30, *Selections* p. 9) 'Ισις 'Ἐφαιστίωνι τῷ ἀδελφῷ χαί[ρειν], it seems probable that Isias is

addressing her *husband*, not *brother*: see Kenyon's note *ad l.* where Letronne's statement that the Ptolemies called their wives ἀδελφαί even where they were not actually so is quoted. Witkowski *Ερρ.* p. 61 maintains this against Wilcken, quoting Wilamowitz (*Gr. Lesebuch* I. p. 397), and noting that Isias says ἡ μήτηρ σου, showing that Isias and Hephæstion were not children of the same mother. Cf. also P Par 45 and 48 (ii/B.C.) where men address with τῷ ἀδελφῷ χαίρειν men who are no relation to them. For the use of ἀδελφοί to denote members of the same religious community cf. P Tor I. 11.30 (ii/B.C.) where the members of a society which had to perform a part of the ceremony of embalming bodies are described as ἀδελφῶν τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, and in P Par 42^{etc.} (ii/B.C.) the same designation is applied to the "fellows" of a religious corporation established in the Serapeum of Memphis. In P Tebt I. 12 (B.C. 118) Crönert assumes that one town clerk addresses another as ἀδελφός: Grenfell and Hunt take it literally—see their introduction. Crönert quotes also *Syll* 607 (iii/iv A.D.), where it is used between two δακτύλιοι, and *OGIS* 257² (B.C. 109), where one king so addresses another. In this last case the kings were the sons of sisters, but Dittenberger warns us against taking ἀδελφός as used loosely for ἀνεψίος. He refers to *OGIS* 138³ (ii/B.C.), where Ptolemy Euergetes II. addresses as "brother" one Lochus, who in other inscriptions is συγγενής—"our trusty and well-beloved cousin," as an English king would have put it. "Ἀδελφε as a term of address may be illustrated by P Flor II. 228 (iii/A.D.), where Palas thrice calls Heroninus ἀδελφε: in four other letters to him, from about the same time, he only calls him φίλατος. So P Tebt II. 314¹² (ii/A.D.) Ἐρρωσέ μοι ἀδελφε, in a letter addressed at the beginning τῷ τιμιωτάτῳ. (The voc. survives in Pontic MGr ἀδελφε—elsewhere ἀδερφέ—says Thumb.) A clear case is BGU IV. 1209² (B.C. 23), where Tryphon addresses τῷ ἀδελφῷ, and goes on to write of his correspondent's late brother as his own former friend: τοῦ εὐκλήρου ἀδελφοῦ σου ἡμῶν δι' φίλου γινόμενου Πετεχώντος. 'Ἀδελφός as a title of address is discussed in *Rhein. Mus.* N.F. lv. p. 170. From the Christian papyri we may note P Grenf II. 73² (late iii/A.D.) (= *Selections* p. 117) 'Ἀπολλωνί, πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ) χαίρειν, P Lond 417¹² (c. A.D. 346) (= II. p. 299, *Selections* p. 123) τῷ δεσποτῇ μου καὶ ἀγαπητῷ ἀδελφῷ Ἀβιννέῳ πραι(ποσίτῳ), and P Iand 11⁸ (iii/iv A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ (cf. Wilcken, *Archiv* vi. p. 295). For the Christian use of the word see Harnack *Mission and Expansion of Christianity* 2 I. p. 405 ff. On ἀδελφός "improperly" used in the LXX, see a note by Hort *The Epistle of St. James*, p. 102 f.

ἀδελφότης.

This word, which is confined to 1 Pet 2¹⁷, 5⁸ in the NT, occurs in the late P Giss I. 57² (vi/vii A.D.), P Oxy I. 158³ (same date) παρακαλῶ τὴν ὑμετέραν λαμπρὰν γνησίαν ἀδελφότητα, "I urge you, my true and illustrious brother." From an earlier date may be quoted Ramsay *C. and B.*, ii. p. 720, no. 655 (prob. iii/A.D.) εἰρήνη[η] πάση τῇ ἀδελ[φότητι]: the inscription is the dedication of a κοιμητήριον, which Ramsay notes as a Christian term appearing as early as A.D. 251. Ramsay's remark, "It is noteworthy that the collective ἀδελφότης had already been formed," betrays forgetfulness

PART I.

of 1 Pet *l.c.*, as well as of occurrences in Dion Chrysostom and 1 and 4 Maccabees: see Grimm. Crönert adds Vettius Valens, whom Kroll dates under the Antonines—see his index s. v.

ἀδελγος.

P Lond 940²² (A.D. 226) (= III. p. 118) ἀδελγου ὄντος ἐλ ὑμῖν διαφέρει ἡ κληρονομία, P Oxy I. 118⁵ (late iii/A.D.) διὰ τὸ ἀδελγον τῆς ὁδοποιρίας.

ἀδημονέω.

Lightfoot's translation οἱ ἀδημονῶν, "distressed," in Phil 2²⁶, is borne out by P Oxy II. 298⁴⁵ (i/A.D.) λίαν ἀδημονοῦμεν χάρι[τι]ν τῆς θρησκείας Σαραποῦτος, where the editors render, "I am excessively concerned on account of the foster-child Sarapous." Towards the etymology of this word, T. W. Allen (*CR* xx. p. 5) traces an adj. δῆμων in the *Iliad* (M 211), with the meaning "knowing" "prudent," so that ἀδημονεῖν would suggest originally bewilderment. The adj. must be independent of δαήμων, though ultimately from the same root (*dens*, as in *δέδα*, Skt *dasmāh*: cf. Boisacq *Dict. Etym.*, p. 168).

ᾄδης.

Without suggesting that there is anything to be called a real parallel with Rev 21⁶, it may be worth while to quote P Oxy I. 33¹⁷.3 ff. (late ii/A.D.), an interesting papyrus describing an interview between M. Aurelius or Commodus and a rebel, τίς ᾄδῃ τὸν δευτέρον μου ᾄδην προσκυνοῦντα καὶ τοὺς πρὸ ἐμοῦ τελευτήσαντας . . . μετεκαλίστατο, i. e. "facing death for the second time." The word does not appear in the indices of any papyrus collection, so far as non-literary documents go: the magic papyrus, P Leid Vii.30 (ὁ ἡ γῆ ἀκούσασα λείσεται, ὁ ᾄδης ἀκούων ταρασσεται) will serve as exception to prove the rule. Except for its appropriation from the literary language to represent *Sheol* in the LXX, we should probably not find it in NT. It is significant that Paul substitutes θάνατε for ᾄδῃ when quoting Hos 13¹⁴ in 1 Cor 15⁵⁴. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion.

ἀδιάκριτος.

OGIS 509⁸ (ii/A.D.) οὐδὲ τοῦτο τὸ μέρος κατέλιπον ἀδιάκριτον. For the adv. see P Oxy IV. 715³⁰ (A.D. 131) where a registration of property is certified with the words ἐ[α]τακχῶ(ρικα) ἀδιακ(ρίτως?). The editors translate ἀ. "jointly," as = κοινῶς ἐξ ἑσού in I. 7, but Wilcken (*Archiv* iv. p. 254) prefers "ohne Untersuchung"—a rendering which may help us in Jas 3¹⁷.

ἀδιάλειπτος.

Syll 732²⁵ (c. B.C. 34) ἐφ' ἣ ἔσχηκεν πρὸς τὴν σύνοδον ἀδιαλίπτῳ φιλοτιμίᾳ. In the adverb we have an early example of this Hellenistic compound in P Tebt I. 27⁴⁸ (B.C. 113), τὴν ἀδιαλίπτως προσφερομένην σ[τ]α[τ]ιστῶν: cf. BGU I. 180¹⁰ (ii/iii A.D.) ἐν λειτουργίᾳ ἐμ[ε]ῖ ἀδιαλείπτως, *Syll* 732¹⁵ (i/B.C.) ἀδιαλίπτως δι' ἐπαγωνιζόμενος, *ib.* 805⁴ (Roman period) of a cough. Other citations are needless.

ἀδιόφθορος.

In *Syll* 168²⁵ (iv/B.C.) the Athenian statesman Lycurgus praised as ἀδιόφθορον κ[α]ὶ ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τῆς πατρίδος . . . παρ[έ]χων]. Some late MSS. give the derived noun (-ία) in Tit 2⁷, and Grimm ingeniously traces our adjective to the verb ἀδιαφθείρω!

ἀδικέω.

The verb is common in petitions, as P Tebt I. 42⁵ (c. B.C. 114) ἡδίκημένος καθ' ὑπερβολὴν ὑπ[ὸ] 'Αρμύσιος, P Eleph 27(a)²⁵ (iii/B.C.) τοῦτον δὲ γενομένου ἐσόμεθα οὐκ ἡδίκημένοι: so P Passal⁶ (Ptol.) (= Witkowski *Ép.* p. 53) φρόντισον οὖν, ὅπως μὴ ἀδικηθῇ ὁ ἄνθρωπος. With cognate acc. (as in Col 3²⁵) BGU IV. 1138¹² (i/B.C.) δ ἡδίκησεν ἐμαυτῆρος(εν). In the sense of *harming* something inanimate (Rev 6⁹, 7²⁻³)—the latter paralleled in Thucydides see *Syll* 557⁶ τὴν δὲ λοιπὴν χώραν τὴν ἱερὰν τοῦ 'Απόλλωνος τοῦ Πρωτοῦ μὴ ἀδικεῖν μηδένα, and cf. *BCH* 1902, p. 217: ἂν τις τὴν στῆλην ἀδικήσῃ, κεκολωμένον ἔχοιτο Μῆνα καταχθόνιον. The wider sense of ἀδικεῖν "injure" is well illustrated by Swete on Rev 2¹¹.

ἀδίκημα.

The concrete noun from ἀδικεῖν, defined in Aristotle (*ap.* Thayer) as τὸ ἄδικον ὅταν πραχθῇ, occurs frequently. So BGU IV. 1098²⁵ (i/B.C.), a marriage contract, of a "wrong" done to the wife (εἰς αὐτὴν ἀδίκημα), P Lille I. 29¹ (iii/B.C.) ἂν δὲ τις περὶ ἀδικήματος ἐ[π]ε[ρ]ο[υ] οἰκίῃ ὄντι δίκην γραψάμενος ὡς ἐλευθέρῳ καταδικάσῃται, P Amh II. 33¹² (c. B.C. 157) ἐνφανισμῶν περὶ τινων ἀδικημάτων[v] καὶ παραλογισμῶν σίτου τε καὶ χαλκοῦ "misdeeds and speculations," *Nichel* 472¹⁰ f., 884⁸ f., 1009⁸⁷, etc.

ἀδικία.

P Oxy IX. 1203²⁴ (i/A.D.) τὰ ὑπὸ τοῦ πατρὸς Λεονίδου ἐπὶ τῇ ἡμῶν ἀδικίᾳ πραχθέντα "done by his father L. to our hurt." BGU IV. 1123¹¹ (i/B.C.) μηδ' ἄλλο μηδὲν ἐπιτελεῖν ἐπὶ τῇ τοῦ ἑτέρου ἀδικίᾳ. P Tebt I. 104²⁵ (B.C. 92) the husband may not alienate the property, ἐπ' ἀδικίαι τῇ 'Απολλωνίᾳ. P Magd 14²⁰ (iii/B.C.) συγγραφή ἐπ' ἀδικίαι γεγραμμένη. It is curious that this recurrent combination should not appear in NT (except in 1 Cor 13⁶, which is quite different), among two dozen instances of the noun. For the concrete sense we find in papyri the neuter ἀδίκιον, which is also Attic, and quotable from Ionic inscriptions: see instances in Mayser *Gr.* p. 432.

ἄδικος.

P Tebt II. 286⁷ (A.D. 121-38) νομὴ ἄδικος [οὐ]δὲν εἰσχεῖ, "unjust possession is invalid"; *ib.* 302¹² (A.D. 71-2) ἄδικον [ἐστὶν ἡμᾶς ἀπαιτεῖσθαι]. Of a person, BGU II. 531¹² 21 (ii/A.D.) πέπεισαι [γὰρ] μοῦ τῇ γνώμῃ ὡς οὐτε εἰμὶ ἄδικος οὐτε ἀ[λ]λοτρίων ἐπιθυμητής. Instances need not be multiplied.

ἄδολος.

The sense of this adjective in 1 Pet 2³ is now set at rest by its constant occurrence in the papyri in the sense of "pure," "unadulterated." Thus P Hib I. 85¹⁶ f. (B.C.

261-0) σίτον καθαρὸν ἄδολον ἀπὸ πάντων μετρήσει, *ib.* 98¹⁰ (B.C. 251-0) σίτον κα[θα]ρὸν δ[ι]θ[ε]λον κακοσκιν[ευ]μένον] ("sifted"). Six examples come from this volume of iii/B.C. all referring to "unadulterated" corn. From i/A.D. we may cite P Oxy VIII. 1124¹¹ (A.D. 26) πυρὸν νέον καθαρὸν ἄδολον ἀκρεῖον, "wheat that is new, pure, unadulterated, and unmixed with barley." PSI 31²¹ (A.D. 164) τὰ ἐκφόρια παραδώσω ἐν τῇ κώμῃ καθαρὰ καὶ ἄδολα gives the adj. a general application to all farm produce. P Oxy IV. 729¹⁰ (A.D. 137) ἀπ[ο]δοῦναι τῷ μεμισθ[ω]κότῃ τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον gives the rare application to liquids: cf. P Ryl II. 97³ (A.D. 139), of oil. The word is used of λαχανοσπέρμον, "vegetable seed," in P Fay 89¹¹ (A.D. 9), and of λάχανον in BGU IV. 1015¹² (A.D. 222-3). Cf. *Syll* 653¹⁰⁰ (i/B.C.) οἱ πωλοῦντες ἄδολα καὶ καθαρὰ. So of χρῆμα in Aeschylus *Agam.* 95 (but cf. Verrall), and in MGr of wine (Abbott, *Songs of Modern Greece*, p. 68). The figurative use appears in the late P Par 21¹⁵ (a deed of sale, A.D. 616), ὁμολογοῦμεν . . . ἄδολῳ συνειδήσει.

ἀδρότης.

In Wilcken *Ostr.* ii. 1600 (ii/A.D.) ἄδρος* appears twice representing presumably something from ἄδρός. The adjective occurs in BGU III. 781¹¹.² (i/A.D.) πατέλλον ἄδρόν.

ἀδυνατέω.

Applied to persons this verb retains its classic sense, "to be incapable," in late Greek: cf. P Par 35²⁶ (B.C. 163), διὰ τὸ ἐμὲ ἐν κατοχείᾳ ὄντα ἀδυνατεῖν, *ib.* 63¹¹ f. (B.C. 165) ὅπως μῆτε τῶν ἀδυνατοῦντων γεωργεῖν περισπᾶται μηδεῖς, and ¹⁰ f. τοὺς ἀδυνατοῦντας ἀναγκάζειν ἐπιδέχασθαι τὰ τῆς γεωργίας. The neuter sense, "to be impossible," when applied to things, appears in the LXX, which seems to tell in favour of the AV rendering in Lk 1³⁷, as against the RV: see Hatch *Essays* p. 4, Field *Notes* p. 46 f., where the true reading παρὰ τοῦ θεοῦ (RV) is rendered "for from God no word (or, nothing) shall be impossible."

ἀδύνατος.

In P Par 66²⁴ (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι are men "not strong enough" to work: cf. also P Lond 971⁴ (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἐστὶν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως] and *ib.* 678⁸ (B.C. 99-8) (= III. p. 18) ἀδύνατος[ος δμμ]αστ. In *Syll* 802²⁸ (iii/B.C.) ἀδύνατος is associated with ἀπίθανος, applied to λάματα, *ib.* 512²⁴ (ii/B.C.) of witnesses unable to appear.

ἄδω.

For the dative construction as in Eph 5¹⁹, Col 3¹⁴, cf. from the LXX Judith 16 ¹²⁰ ἔσate τῷ κυρίῳ, and such passages as Philostr. *Imag.* i. xi. 780 Καὶ οὕτω ταῦτα καὶ Ἰστρυφῶνται, Heliod. *Aethiop.* v. 15 ἐμβατήρια ἐδ. Διονύσιφ (Nägeli, p. 42). For the passive see P Giss I. 99⁸ (ii/iii A.D.) ὕμνοι μὲν ἀ[ἰ]δονται γλώττῃ ξενικῇ.

αἰί.

It may be well to note that αἰί, whose oldest form is αἰφέι, is the locative of a neuter noun identical with Lat. *aevom*: αἰών is the same word in a different declension. The papyrus

orm is *ἀε*, as Mayser shows, p. 103 f.: *ἀε*, which Brugmann *Griech. Gram.*⁴ p. 57 thinks to be re-formed under the influence of *αἰών*, crept in after the Ptolemaic period. It occurs however as early as B.C. 22 in the new parchment from Avroman in Western Media (P Saïd Khan 2⁸⁹), described by E. H. Minns at the Hellenic Society (Nov. 11, 1913): *τηλέσονται δ' αἰεὶ κατ' ἐνιαυτ[ό]ν κτλ.* It figures in the standing formula of the Decian libelli (A.D. 250): as P Ryl II. 112 *α', β', γ'.* The word comes most frequently in similar formal phrases, like *ἐπὶ or εἰς τὸν αἰὲ χρόνον* (e.g. P Oxy III. 503²⁰—A.D. 118, or P Lips I. 31⁸—A.D. 256), or in the stiff language of legal documents, as BGU IV. 1108²⁵ (B.C. 5) etc. It only occurs in this one place in BGU I.—IV.: in P Oxy I.—X. its total is 7, for the non-literary texts, and of these only two (iii/ or ii/iii A.D.) are dissociated from formulae. It may be seen also eight times in CPR in a standing formula. It is significant in this connexion that it is greatly outnumbered in N Γ by *πάντοτε*, which replaces it in MGr. Note the petition P Ryl II. 114²⁶ (c. A.D. 280) *οἰκίωται . . . τῷ Σ. [ἐμὲ τὴν χηρὰ] γ . . . αἰὲ ἀποστερεῖν*, "it has become a habit with S. on all occasions to rob me" (Edd.).

ἀετός.

Michel 833¹² (Delos, inventory of temple treasures, B.C. 279), *ἀετός ἀργυροῦς τῶν ἀρχαίων διαπεπτωκός.* As a constellation name it appears twice in a calendar, P Hib I. 27^{107, 138} (c. B.C. 300), and rather later in the Eudoxus papyrus. Mayser (p. 104) cites instances of its appearance as a proper name, by way of showing that the old Attic spelling *αἰετός* did not survive: it may be seen in *Syll* 537²⁹ (second half of iv/B.C.), where the word is an architectural term (= gable). In *Syll* 583¹⁷ (i/A.D.) we have a marble altar of Zeus at Smyrna, *ἔχων ἀετὸν ἐν ἑαυτῷ*: so *ib.* 588¹⁸¹ (Delos, c. B.C. 180) *ἀετοῦ κεφαλὴ ἀργυρὰ ἐπὶ χυρσος.*

ἄζυμος.

To the instances of this word from profane authors in Grimm-Thayer, add Hippocrates *Περὶ Διαίτης* III. 79, where it is used along with *ἀρτος*.

ἀηδία.

This vernacular word (Lk 23¹² D) is supported by P Par 11²⁴ (B.C. 157) *καταπεφυγὸς διὰ τὴν ἀηδίαν*, *ib.* 48⁷ π. (B.C. 153) *τοῦ πρὸς σε τὴν ἀηδίαν ποιήσαντος*, "who had that disagreement with you," P Lond 342⁶ f. (A.D. 185) (= II. p. 174) *ἀλογον ἀηδίαν συνστήσαντο*, and almost identically BGU I. 22¹⁴ f. (A.D. 114) (= *Selections*, p. 75); cf. P Tebt II. 304⁹ (A.D. 167–8) *ἀητίαν [i.e. -δίαν] συήψαν (l. συν-)*, "they picked a quarrel." The verb *ἀηδίζομαι* occurs in P Lond 42^{14, 27} (B.C. 172) (= I. p. 30, *Selections*, p. 10 f.) in the sense "I am troubled, distressed." For the adverb see BGU II. 665^{111, 10} f. (i/A.D.) *ἀηδῶς δὲ ἔσχον περὶ τοῦ ἔκπου*, *ib.* III. 801³ f. (ii/A.D.) *λείαν ἀ[η]δῶς ἡ[κο]ῦσα παρὰ κτλ.* Instances of these words are frequent: we need not cite more.

ἀήρ.

A very late (vi/A.D.) citation may be made from an illiterate document which fairly proves the word in continued vernacular use: P Lond 991¹⁰ (= III. p. 258) *ἀπὸ θημελίον ἕως ἀέρος.* Vettius Valens p. 330¹⁸ has *δ τε περιεχυμένος*

ἀήρ ἀθάρατος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροιαν καιρικὴν ἀθανασίας ἀπονέμει κτλ. In Wunsch *AF* 4³⁷ (iii/A.D.) we have *ἀέρος τὴν ξουσίαν ἔχοντα* *Ωη 'Ιάω εαφ*—but in syncretic documents of this kind a reminiscence of Eph 2⁸ is not excluded. Add P Leid Wxviii. 38 *ὁ ἀέρα βλέπων.* In BGU IV. 1207⁶ (B.C. 28) we find some gauzy fabrics described as *ἀερος[ι]δῆ*. The noun survives in MGr.

ἀθανασία.

This word, which in the NT is confined to 1 Cor 15⁵³ f., 1 Tim 6¹⁶, occurs several times in Wisdom, but not elsewhere in the Greek OT: cf. however, Sirach 51⁹ *καὶ ἀπὸ ἀθανάτου ῥύσεως ἐδεήθην*, "and to the Immortal One did I pray for deliverance," and see also Didache 4⁸. As showing the wider connotation of the word in early times, cf. the description of Caligula in *Syll* 365⁴ (i/A.D.) *τὸ μεγαλεῖον τῆς ἀθανασίας*, and the use of the formula *οὐδὲς ἀθάνατος* in sepulchral epitaphs, where, as Ramsay (*Luke the Physician*, p. 273) has shown, the meaning is "no one is free from death" rather than "no one is immortal." Pagan examples of this usage can be cited (Ramsay, *ut supra*), but it is generally Christian. One interesting instance may be cited where the formula has been expanded into two lines: *οὐδὲς [ἀθά]νατος, εἰ μὴ μόνον ἰς θεοῦ αὐτός, ὁ πάντων γεν[ετῆ]ς καὶ πᾶσι τὰ πάντα μαρ[τ]ύων*, "no one is immortal except only the one God Himself, who is father of all and gives all things to all" (*Studies in the Eastern Roman Provinces*, p. 129). Wunsch *AF* 5²⁴ (Deissmann's "I.XX Memorial"—iii/A.D.) has *τοῦ Κυρίου α[ι]ω[νίου] ἀθανάτου παντεφώπου.* *Preisigke* 364¹⁵ (iii/iv A.D.), where a tomb is forbidden to be used for any *παρὰ τῶν γαμβρῶν ἀθανάτων*, shows a strange sense as well as irregular grammar. As illustrating the vernacular usage, reference may be made to P Strass I. 30⁶ (A.D. 276), where the epithet is applied to she-goats—*αἴγας θηλείας τε[λ]είας ἀθανάτους*, obviously in the sense of "very strong, hardy": see the editor's introduction, where he translates *ἀ.* "von eiserner Bestand," and cites Herod. vii. 31, *μελεδωνῶ ἀθανάτω ἀνδρὶ κτλ.*: cf. also P Cairo Preis 41³ (iv/A.D.) *γείον ἀθανά[του] . . .]. ἀρούρας.* Crönert, however (*Lex. s. v.*), takes it in the sense to be mentioned next. In BGU IV. 1058²⁵ (B.C. 13) *μηθ[εν] τ[ὸ] καθόλου λαβοῦσα διὰ τὸ ἀθάνατον αὐτὴν ἐπιδεδέχθαι τροφεύην (l. -ειν)* the word appears to imply that the person providing a slave as wet-nurse undertook to carry out the contract for the two stipulated years "apart from the death of" the infant, whose place could be filled by another: cf. the Persian Guard, the "Immortals," so called because their numbers were kept up to the same figure. Antiochus of Commagene uses the adjective as an epithet of *κρίσις* in his famous inscription, *OGIS* 383²⁰⁷ (i/B.C.), meaning presumably "unalterable": cf. *Syll* 365⁷ (i/A.D.) *τῆς ἀθανάτου χάριτος* of Caligula. From the sixth century we may quote P Oxy I. 130²⁰, where a petitioner says that he will send up *ἑμνους ἀθανάτους* "unceasing hymns" to the Lord Christ for the life of the man with whom he is pleading. See also Vettius above (*s.v. ἀήρ*).

ἀθέμιτος.

This late form is found in P Tor I. 11^{11, 22} (B.C. 120) *αἰς [sc. θεαῖς] ἀθέμιτὰ ἐστὶν νεκρὰ σώματα*, a passage which

seems to support the rendering "abominable" in 1 Pet 4², and in consequence perhaps the Gentile destination of the Epistle: see Bigg's note *ad l.* Vettius Valens the astrologer (ii/A.D.) tells us that under the influence of Saturn, Mars and Venus some people ἀθεμίτοις μίξεσι καὶ ἀδιαφόροις ("reckless") ἀνεπιστρεπτοῦσι (p. 43²⁷): the same writer (p. 184⁵) speaks of men who ἀρνούνται τὰ θεῖα καὶ ἐπεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν. The word is thus equivalent to *nefastus*.

ἀθεος.

OGIS 569²² (iv/A.D.) τῆς τῶν ἀθέων ἀπεχθοῦς ἐπιτηδεί-
σεως. For the popular cry αἶρε τοὺς ἀθεούς, "Away with the atheists," directed against the early Christians, see the account of the martyrdom of Polycarp in Eus. *H.E.* iv. 15, 19: cf. *ib.* ix. 10, 12, παρ' ᾧ γε (Maximinus) μικρῷ πρόσθεν δυσσεβεῖς ἔδοκοῦμεν καὶ ἀθεοὶ καὶ παντὸς ἐλευθροὶ τοῦ βίου. See also the Logion P Oxy I. 1 *recto*³ ἐὰν ᾧσιν [β' οὐκ] εἰσὶν ἄθεοι.

ἀθεσμος.

An instance of this word, which in the NT is confined to 2 Peter (2⁷, 3¹⁷), may be quoted from the late P Oxy I. 129⁷ (vi/A.D.) where a man breaks off the engagement of his daughter to a certain Phoebammon, because it had come to his ears that the latter was giving himself over to "lawless" deeds—ἀκηκοέναι σε παρεμβάλλοντα ἑαυτὸν ἐν τοῖς αὐτοῖς ἀθέσμοις πράγμασιν.

ἀθετέω.

This verb, which is not approved by the Atticists (frequent in Polybius), occurs five times in the Pauline writings, always with reference to things, except 1 Th 4⁸ ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν. In the LXX it represents no fewer than seventeen Hebrew originals. It appears in the new Median parchment of B.C. 22, P Saïd Khan 2^a 11. For its use in the papyri, cf. P Tebt I. 74⁵⁰ (B.C. 114-3) ἐν τῇ ἡθετημένῃ ἱερᾷ, BGU IV. 1123¹¹ (time of Augustus) ἀθετεῖν τῶν ὁμολογημένων, P Oxy IV. 808 (ii/A.D.), ἡθέ[τισται] of loans repaid and cancelled, *ib.* VIII. 1120⁸ (iii/A.D.) ἐξείσχυσεν τὰ βιβλίδια ἀθετηθῆναι, "procured the failure of the petition"; and in the inscriptions, OGIS 444¹⁸ ἐὰν δέ τινες τῶν πόλεων ἀθετ[ῶσι] τὸ σύμφωνον. This is fairly near the meaning suggested from the LXX in Mk 6²⁸, "break faith with her," by Abbott *Joh. Voc.* p. 322: see also Field *Notes*, p. 30. The adjective is found in P Amh II. 64^{18 f.} (A.D. 107) where certain officials are described as ἀθέτους . . . κ[αὶ] μὴ ἀναλογούντας τὴν ἐ[πι]μύλειαν, "inefficient and incapable of doing their duties" (Eid.): cf. P Lond 237²² (c. A.D. 346) (= II. p. 291) τὸν ἐν ἀθέτῳ σιτοκρίθον, with reference to corn (wheat and barley) rejected by the inspector as unfit for food.

ἀθέτησις.

The force of ἀθέτησις in Heb 7¹⁸, 9²⁶ is well brought out by Deissmann's reference (*RS* p. 228 f.) to the technical legal formula in the papyri εἰς ἀθέτησιν καὶ ἀκύρωσιν, as in BGU I. 44¹⁸ (A.D. 102) τὴν δ[ια]γραφὴν εἰς ἀθέτησιν καὶ ἀκύρωσιν, "the decree to be annulled and cancelled." So

P Amh II. 111^{18 f.} (A.D. 132), P Tebt II. 397¹⁸ (A.D. 198), P Saïd Khan 2^b 14 (B.C. 22), etc.

ἀθλησις.

IG XIV. 1102 (Rome, ii/A.D.). CP Herm 119 *verso* III. 18 (a rescript of Gallienus), εὐδοκίμων κατὰ τὴν ἀθλησ[ιν] γενομένων. Syll 686⁸⁴ (ii/A.D.) ἀξίως καὶ τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τῆς ἀθλήσεως. Other words of this family are well evidenced. Thus OGIS 339⁷⁸ (Sestos, ii/B.C.) τιθεῖς ἀθλα πάντων τῶν ἀθλημάτων, with ἀθλητής, ἀθλόφορος, etc.

ἀθροίζω.

OGIS 764⁹ (c. B.C. 127) τὸ . . . ἀθροισθὲν πλήθος. P Par 40⁴⁸ (B.C. 156) χρή[ματα] ἡθροικότες. For the adjective see P Petr II. xi(1)⁷ (iii/B.C.) (= *Selections*, p. 8) ἀθροῦν, "in a lump sum." Cf. P Amh II. 79⁴⁴ (ii/A.D.) ἀθρόον ἀργύριον. On its form see Crönert *Mem. Herc.*, p. 166.

ἀθυμέω.

P Amh II. 37^{7, cf. 10} (B.C. 196 or 172) μὴ ἀθύμει. P Giss I. 79^{III. 11} (ii/A.D.) οὐ χ[άρι]ν οὐδ[ε]ς ἀθυμεῖ πωλεῖν κτήμα. The substantive is found P Par 22^{14 f.} (ii/B.C.) τῷ δὲ μὴ ἡμάς εἶναι σὺν αὐτῷ ὑπὸ τῆς ἀθυμίας μετήλλαχεν τὸν βίον. The adverb ἀθύμως occurs in Syll 226¹⁰⁸ (iii/B.C.) πολλῶν ἐχόντων δ. καὶ παρεσκευασμένων ἐγλείπειν τὴν πόλιν.

ἀθῶσις.

P Oxy II. 237^{VIII. 17} (ii/A.D.) ο[ὐ]δ[ε]ς τότε ἀθῶσις ἐσόμενος, ἀλλὰ τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος, "and even so he shall not escape his liabilities, but shall be subject to the legal penalties"—a legal opinion quoted in the lengthy Petition of Dionysia. An earlier example is afforded by P Tebt I. 44²⁸ (ii/B.C.) where certain precautions are taken lest an assailant ἀθῶσις διαφύγη, "should escape unpunished." Cf. Syll 790⁵⁰ (i/B.C.) ἃ ἐὰν ὁμό[σω]σιν, ἔστωσαν ἀθῶσι.

αἰγίσις.

P Fay 107^{2 f.} (A.D. 133) ὑφελαντο δέρματα αἰγίαν (i. e. -α) τέσσαρα, "carried off four goat skins." P Oxy II. 234⁴⁸ (ii/iii A.D.) χολή ταυρεῖα [ἢ] κ[αὶ] αἰγία ἢ προβατεῖα. P Leid X^{xv. 19} (iii/iv A.D.) μινυμένη αἵματι αἰγίῳ. For a form αἰγικός, see P Grenf II. 51¹⁸ (A.D. 143) ἀ[π]ε[φ]ειν αὐτοὺς τιμὴν δερμάτων αἰγικῶν τεσσάρων. Also δέρματα αἰγίνα P Lond 236⁶ (A.D. 346) (= II. p. 291).

αἰγιαλός.

The word is common (MGr = "seashore"); but it may be noted that in P Tebt I. 79 (c. B.C. 148) it refers to the shore of Lake Moeris; in *ib.* 82 (B.C. 115) and 83 (late ii/B.C.) to the shore of a marshy lake then covering the neighbourhood of Medinet Nehâs (see the editors' note on p. 346). So P Fay 82³ (A.D. 145), P Tebt II. 308⁵ (A.D. 174). On the use of the term in Ac 27²⁹, see W. M. Ramsay *St Paul*, p. 341, and *Expositor* V. vi. p. 154 ff. P Fay 222 (iii/A.D.) is the beginning of a document addressed Φιλ[ίππ]ω αἰγιαλοφύλακι Ἀρσινό[ου]. We find γῆ αἰγιαλίτις mentioned in P Oxy VI. 918^{III. 10} (ii/A.D.), P Lond 924⁷ (A.D. 187-8) (= II. p. 134): Sir F. G. Kenyon renders "land on the border of the lake."

Αἰγύπτιος.

In P Lond 43² f. (ii/B.C.) (= I. p. 48) a mother congratulates her son because he had been learning Αἰγύπτια γράμματα, or the demotic speech: cf. P Tebt II. 291⁴⁸ (A.D. 162) where a priest gives practical proof of his qualifications by his knowledge of [ε]ρατικά [καὶ] Αἰγύπτια γράμ[μα]τα.

αἰδῖος.

Syll 306¹⁵ (ii/B.C.—Delphi) ὅπως ὑπάρχη ἂ δωρεὰ εἰς πάντα τὸν χρόνον αἰδῖος. In *OGIS* 56³⁴ (iii/B.C., the Canopus inscription of Ptolemy III.) it is ordained to pay τιμὰς αἰδῖους in all the temples to Queen Berenice, who εἰς θεοὺς μετέλθεν shortly before. So *ib.* 248²⁸ (ii/B.C., Antiochus Epiphanes) τὰ καλὰ τῶ[ν] ἔργων εἰς αἰδῖοι μνήμην ἀνάγων. In *ib.* 383⁷⁶ Antiochus I. of Commagene (i/B.C.) claims περὶ δὲ ἱερουργῶν αἰδῶν διάταξιν πρέπουσαν ἐποιήσάμην. The phrase τ. αἰδῖον χρόνον is common in the inscriptions, e.g. Syll 96⁶ (iv/B.C.). The adjective has been restored in the late P Lond 113⁶³ (vi/A.D.) (= I. p. 202) τὴν αἰδῖ(α)ν λοχύν: otherwise we cannot quote papyri—possibly the word was only appropriate to the stiffer language of inscriptions.

αἰδώς.

We can supply no papyrus references for this expressive word (1 Tim 2⁸, Heb 12²⁸ MPw), but it is found in 3 Macabees and in Epictetus; also *OGIS* 507⁸ (ii/A.D.) (with ἐπαικία). The verb occurs P Fay 12⁹ (c. B.C. 103) οὐκ αἰδεσθεὶς δὲ το[ύτο], “so far from being abashed” (Edd.), and often elsewhere: it is curious that Nägeli (p. 57) should make it absent from the papyri as from NT—a glance at the indices would suffice. The adj. αἰδέσιμος and its abstract -ότης came into common use in late times.

αἶμα.

An interesting parallel to the common Biblical phrase αἶμα ἐκχέω, especially as it appears in Deut 19¹⁰ καὶ οὐκ ἐκχυθήσεται αἶμα ἀνάτιον, is afforded by an inscription found on a tombstone at Rheneia, containing a Jewish “prayer for vengeance,” Syll 816⁵ f. (i/A.D.) ἐγχείαντας αὐτῆς τὸ ἀνάτιον αἶμα ἀδίκως: see the full discussion in Deissmann *LAE* p. 423 ff. For the use of αἶμα, as in Jn 1¹³, cf. P Lips I. 28¹⁶ (A.D. 381) πρ[ὸ]ς τὸ εἶναι σου υἱ[ὸ]ν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι. In P Leid C (verso) 11⁹ (p. 118—B.C. 161) two men appear in a dream saying Πτολεμαῖος, λαβὲ το[ύ]δε χαλκοῦς τοῦ αἵματος: they count out a purseful and say to one of the Twins εἰδοὺ τοὺς χαλκοὺς τοῦ αἵματος. Leemans quotes an opinion that this meant the price of a victim, and compares Mt 27⁶. In the sense of murder or blood-guiltiness it finds modern support in the Pontic dialect (Thumb *BZ*, xxii. p. 489), which is evidence for its place in the Eastern Κoinῇ, apart from any Semitic influence.

αἱμορροέω.

The noun occurs in BGU IV. 1026¹⁵ (magical text, iv/v A.D.) αἱμέροισιν ἵεται—following a spell from Homer, described as αἱμαροικόν (*Il.* 17⁸). Thumb (*BZ* xxii.

p. 489) compares αἱματορροῦσα “hemorrhage” in MGr (Rhodes).

αἶνος.

Syll 452⁴ (c. B.C. 240, Epidaurus, in dialect) κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν is explained by Dittenberger as a “decree” of the Achaean Council. He compares *ib.* 306³⁰ (ii/B.C.) μήτε κατὰ ψήφισμα μήτε κατ’ αἶνον, the former being a decree of the people, the latter of the Senate (Delphi); and he cites Hesychius αἶνος· γνώμη, παροιμία, παράδειγμα, ἔπαινος· καὶ ἡ χειροτονία καὶ ψήφισμα.

αἰνέω.

Dittenberger, in his note on Syll 835⁸ (iv/B.C., Elatea) [ὁ δᾶμ]ος αἰνεῖ, observes that the use of the verb belongs to the older language. But Plutarch has it occasionally; and in the LXX it is four times as frequent as ἐπαίνω, especially in the sense of praising God.

αἵρεσις.

In Michel 1001^{vii. 33} (Thera, c. B.C. 200) αἰρέσθω τὸ κοινὸν . . . ἄνδρας κτλ· καὶ ἐγγραφέτω καὶ τὰν τοῦτων αἵρεσιν ὁ ἐπιστοφός, the noun is the *nomen actionis* of αἰρέσθαι, “choose.” The two meanings (1) *animus*, *sententia*, and (2) *secta*, *factio*, are both illustrated by Dittenberger in *OGIS*: for (1) he gives fourteen examples from i/B.C. or earlier, for (2) only three of equal antiquity, viz. 176 τῆς Ἀμμωνίου αἰρέσεως, 178 similar (both from reign of Ptolemy XI, ii/i B.C.), and 442 (a *senatus consultum* of i/B.C. apparently) Σύλλ[α]ς αὐτοκράτωρ συναχώρησεν [π]όλ[ε]ις ὅπως ἰδί[ο]ις τοῖς νόμοις αἰρέσιν τε ᾤσιν. (Note the effect of slavish translation from Latin ablative.) 2 Pet 2¹ is the only NT passage assigned by Grimm to the first head, and there the RV has a margin assigning it to (2). Herwerden cites an inscription from Delphi of iii/B.C. (*BCH* xx. p. 478) where the word equals εὐνοία: ἐνεφάνισε τὰν αἵρεσιν, ἃν ἔχει ποτὶ τε τὸ ἱερὸν καὶ τὰν πόλιν Cf. *Roberts-Gardner* 55¹⁹ (a decree of the Senate and people) καὶ αὐτοὶ δὲ Φαῖδρος τὴν αὐτὴν αἵρεσιν ἔχον τοῖς προγονοῖς (i. προγόνους) διατετέλεικεν ἑαυτὸν ἄξιον παρασκευάζων τῆς πρὸς τὸν δῆμον εὐνοίας. The editors note that this sense of αἵρεσις is “*propensus animus*,” “kindly feeling towards a person,” is very common in later inscriptions.

In the papyri the meaning seems generally “choice”: in wills it is used = “*voluntas*,” or “disposition,” e.g. P Oxy VI. 907⁴ (A.D. 276) αἰρέσει τῇ ὑποτεταγμένῃ, “according to the disposition below written.” P Tebt I. 27⁶⁶ (B.C. 113) ἐπὶ τὴν αἵρεσιν τῶν ἐπιγενη[μ]άτων shows the pure verbal noun “receiving,” and in P Oxy IV. 716²³ (A.D. 186) τὴν ἀμείνονα αἵρεσιν διδόντι it is a “bid” (at an auction); so also BGU II. 656⁸ (ii/A.D.) προσερχέστωσαν (i.e. θώσαν) τοῖς πρὸς τοῦτοις ἔρεσιν (i.e. αἵρεσιν) διδόντες. Other examples of the word are P Petr II. 1⁶ τὴν τῶν ἀνθρώπων αἵρεσιν, P Par 63^{viii. 8 ff.} (c. B.C. 164) προαιρούμενος ἵνα μετακληθῆς ἐπὶ πρὸς τὴν ἐμὴν αἵρεσιν, and BGU IV. 1070⁶ (A.D. 218) εὐδοκούντα τῇ αἰρέσει τῆς ἐπιτροπῆς. P Tebt I. 28⁹ f. (B.C. 114) comes nearest to the meaning (1)—καὶ κατὰ τὸ παρὸν δι[ε]λὰ τῶν ἀναφ[ο]ρῶν τῇ αὐτῇ αἰρέσει κεχρημένω, which the editors render “since they show the same behaviour in their reports.” This use gives us a foretaste of the development in *malam partem*, producing “factiousness” and

then "heresy": cf. *Syll* 308²⁶ (ii/B.C.) γίνονται δὲ καὶ ἄλλοι [ἡ]λ[η]σται τῆς αὐτῆς αἰρέσεως. In *Syll* 367¹¹ (i/A.D.) αἰρεσιάρχης means the chief of the profession (medical).

αἰρετίζω.

Syll 633² (ii/A.D.) αἰρετίσαντος (το)ῦ (θ)εοῦ.

αἰρέω.

The middle usage of this word, which alone occurs in the NT, may be illustrated from P Par 26⁵¹ (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνωτο κρατεῖν πάσης ἥς ἂν αἰρήσθε χώρας, P Lips I. 104¹³ (c. B.C. 96-5) περὶ ὧν ἂν αἰρήσθε γράφετέ μοι, P Oxy III. 489⁴ (a will, A.D. 117) καθ' ὃν ἂν αἰρώμαι [τρόπον], P Ryl II. 153⁴² (A.D. 138-61) κ[ύ]ριος γὰρ ἂν τῶν ἰδίων οὕτως ἤρημαι διατίσθαι, P Tebt II. 319²⁰ (A.D. 248) δ ἂν αἰρήται, and so frequently. It is a sign of the gradual disappearance of the subtler meanings of the middle, that so early as B.C. 95 we find ἂν αἰρήτε and ἂν αἰρεῖσθε used side by side for "if you like," P Grenf II. 361¹⁸; see further *Prolegomena*, p. 159. For other uses of the active cf. P Fay 34¹⁴ (A.D. 161) τὸ αἰροῦν ἐξ ἰσου, "equal instalments," the same in *ib.* 93¹⁷ (A.D. 161), P Oxy III. 502²⁸ (A.D. 164) τὰς αἰρούσας τῶν ἐνοικίων δραχμὰς ἑκατόν, "the proportionate amount of the rent, 100 drachmae" (Edd.), BGU II. 405¹⁰ (A.D. 348) πέπρακα εἰς τὸ ἐροῦν (i. e. αἰροῦν) μοι μέρος.

αἶρω.

For αἶρω, "raise," "lift up," as in Rev 10⁶, cf. *Syll* 807³ (ii/A.D.) ἀραι τὴν χεῖρα, and so *ib.* 607²⁰, 27. One passage for αἶρην χεῖρας may be specially noted, the Alexandrian inscr. in *Preisigke* 1323 (ii/A.D.): θεῷ ὑψίστῳ καὶ πάντων ἐπόπτῃ καὶ Ἑλλὰ καὶ Νεμέσσει αἶρει Ἀρσενιὴν ἄσρος τὰς χεῖρας. The inscr. is heathen, but has striking similarity to the Jewish prayer for vengeance on which Deissmann comments in *LAE* p. 423 ff.: is its thought partly due to Jewish suggestion? In P Fay 103³ (iii/A.D.) payment is allotted to the bearers of a corpse—τοῖς ἡράσσι (i. e. αἶσι) αὐτόν: cf. P Grenf II. 77⁹ (iii/iv A.D.) (= *Selections*, p. 120). In a magical formula of iii/A.D. instructions are given to take twenty-nine palm leaves, on which the names of the gods have been inscribed, and then —ἐρε (= αἶρε) κατὰ δύο δύο, "lift them up two by two," P Oxy VI. 886¹⁸ (= *Selections*, p. 111). A good parallel to Col 2¹⁴ is afforded by BGU II. 388¹⁴, 23 (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[ε]σ[σ]ου. In 19¹⁸ ἄρον, ἄρον, σταύρωσον αὐτόν may be illustrated from a strangely incongruous source, the well-known school-boy's letter, where the boy's mother is represented as saying—ἀναστατοῖ με ἄρρον αὐτόν, "he upsets me: away with him!" P Oxy I. 119²⁰ (ii/iii A.D.) (= *Selections*, p. 103): cf. *Syll* 737¹² (ii/A.D.) ἂν δὲ ἀπειθῇ, αἰρέτωσαν αὐτόν ἐξω τοῦ πυλῶνος. A parallel of a different kind is found in the *defixio* from Cnidus, *Audol-*—*lente* no. 1¹⁸ (p. 6—iii/ii B.C.) ἵναι αὐτόν ἐκ τῶν ζώντων ἄρη—*which the editor should not* (p. 559) assign to αἶρεῖν! In the curious nursery alphabet, P Tebt II. 278 (early i/A.D.) αἶρειν is used six times for stealing (a garment). So in the passive BGU IV. 1201¹⁸ (A.D. 2) εὔρωσαν τὸν στροφέα τοῦ ἐνὸς μέρους (τ)ῆς θύρας ἡρμένον χ[ε]ρσίν. The use is common. With εἰς it can express "removing to" a place, as P Tebt II. 308⁹ (A.D. 174)—a man has paid for 20,000

papyrus stalks "which he has had transported to Tebtunis by Heracleides" (eis T. ἄρας διὰ Ἑλ.). The classical use of the middle may be seen in P Lond 854⁶ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἀράμενος ἀνάπλο[υν], of a tourist going up the Nile. To Wetstein's parallels for Lk 19²¹ αἶρεις δ οὐκ ἔθikas C. Taylor (*JTS* ii. p. 432) adds the Jewish precepts quoted by Philo (*Mangey* II. 629) αὐτὸς παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν, ἀ μὴ κατέθηκεν μηδ' ἀναιρεῖσθαι, and Plato *Legs.* xi. (913 c) κάλλιστον νόμον διαφθεῖρων καὶ ἀπλούστατον καὶ οὐδαμῇ ἀγεννοῦς ἀνδρὸς νομοθέτημα, δε εἶπεν· Ἄ μὴ κατέθου μὴ ἀνέλη. In MGr only as compounded, παίρων = ἀπαίρω.

αἰσθάνομαι.

This verb, in NT only Lk 9⁴⁶, is asserted by Nägeli (p. 57) to be absent from the papyri. This is a still more remarkable oversight than that noted under αἰδώς. A few examples will suffice. P Eleph 13³ (B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σε, P Oxy III. 472³ (c. A.D. 130) οὐτ' ἐφῆ πρός τινα αἰσθέσθαι οὐδενός ("noticed anything"), BGU II. 372¹, 16 (A.D. 154) ἔστωσαν [μ]ὴν τ[ὸ]ν . . . ἐκ ταύτης] τῆς αἰτ[έ]ας ἐ[κ]τι κατεχόμενον αἰσθῆσθαι τῆς τοῦ μεγίστου Ἀποκράτορος εὐ[μ]εν[ε]ίας (see *Chrest.* I. p. 33), *ib.* 417⁶ (ii/iii A.D.) αἰσθόμε(νον) τὴν τοῦ καιροῦ πικρίαν (note the accus. in a vernacular document), *ib.* 531¹⁴, 18 (ii/A.D.) αἰ[σ]θόμενος πᾶς με φιλεῖς, and an ostrakon in *Archiv* vi. p. 220 (iii/B.C.) ἀπόστειλον τοῖς ὑπογεγραμμένοις τὰς πεταλίας κρυφῇ καὶ μηθεὶς αἰσθανέσθω. But it is hardly necessary to go on to the other five or six volumes in which the index contains this verb. It survives in MGr.

αἰσθησις.

P Leid Wxlv. 44 πάσαις ταῖς αἰσθήσεσι, Wünsch *AF* 1⁸, 11 (i/ii A.D.) τούτους ἀναθεμα[τ]ίζομεν σῶμα, πνεῦμα, ψ[υ]χὴν, [δι]άνοιαν, φρόνησιν, αἰσθησίν, [σ]ῆν, καρδίαν, and *ib.* 4¹⁶ (iii/A.D.) βασάνισον αὐτόν τὴν διάνοιαν, τὰς φρένας, τὴν αἰσθησίν. Prof. H. A. A. Kennedy, following Klöpfer, quotes a good passage from Hippocrates to illustrate Phil 1⁸:—*de Off. Med.* 3 ἀ καὶ τῇ ὄψι καὶ τῇ ἀφῇ καὶ τῇ ἀκοῇ καὶ τῇ ῥίνι καὶ τῇ γλώσσῃ καὶ τῇ γνάμῃ ἔστιν αἰσθέσθαι.

αἰσθητήριον.

For this word (Heb 5¹⁴) see Linde, *Epic.* p. 32, who cited Epicurus, Aristotle, etc., but shows that it came into the vernacular.

αἰσχρολογία.

BGU III. 909¹² (A.D. 359) πολλὰς ἐ[σ]χρολογίας εἰς πρόσωπόν μου ἐξεπᾶν. A literary citation is P Oxy III. 410⁷⁶ (Doric, iv/B.C.) τὸ δὲ φεύγειν τὰς αἰσχρολογίας με-γ[α]λοπρεπὲς καὶ κόσμος λόγῳ, "the avoidance of abuse is a mark of high-mindedness and an ornament of speech" (Edd). The adj. is generally associated with foul or filthy rather than abusive speaking in Col 3⁸: cf. *Didache* 3⁸, where after a warning against ἐπιθυμία the Christian is counselled to be μηδὲ αἰσχρολόγος μηδὲ ἐνηλεόφθαλμος ("one who casts lewd eyes": cf. 2 Pet 2¹⁴) ἐκ γὰρ τούτων ἀπάντων μοιχεύει γεννάνται.

αἰσχροός.

BGU IV. 1024^{vii. 20} (ii/iii A.D.), where a judge says to a scoundrel ἀπέσφα[ξ]ας γυναῖκα, Διόδυμα, αἰσχροός, P Tebt

I. 24⁹⁹ (B.C. 117) αἰσχρά without context, *ib.* II. 276⁴ (ii/iii A.D.—an astrological work) ἀπὸ αἰσχροῦ περιεστώ- [σεως?] “an unfavourable position.” The word is not common, and is peculiar to Paul in NT.

αἰσχύνη.

In P Eleph 1⁶ (a marriage contract, B.C. 311–10) (= *Selections*, p. 2) provision is made that if the bride κακοτεχνούσα ἀλίσκηται ἐπὶ αἰσχύνῃ τοῦ ἀνδρός, “shall be detected doing anything wrong to the shame of her husband,” he shall be entitled to take certain steps against her: cf. P Gen 21¹¹ (ii/B.C.) (as completed, *Archiv* iii. p. 388) μηδ’ αἰσ[χύνειν] Μενεκράτην ὅσα φέροι ἀνδρὶ αἰσχύνην—the same formula in P Tebt I. 104³⁰ (B.C. 92). So P Par 47²⁵ (c. B.C. 153) (= *Selections*, p. 23) ὑπὸ τῆς αἰσχύνης, “for very shame,” P Oxy III. 471⁷⁸ (ii/A.D.) ἀπαξ γὰρ ἐν ἔθει τῆς αἰσ[χύνης] γενόμενον, “for when once accustomed to his shame.”

αἰσχύνομαι.

P Par 49²⁵ (B.C. 164–58) ὁ δὲ φαίνεται, τὴν ἡμέραν ἐκείνην ἀσχολληθεὶς, ἥσυχνται συμμιξαί μοι: we may either suppose φαίνεται parenthetical or emend ἥσυχνθαι. *ib.* 28 οὐκέτι ἦκει πρὸς ἐμὲ αἰσχυνοθεὶς, *Syll* 802¹²³ (iii/B.C., Epidauros) αἰσχυνομένος δ[ὲ] δετ[ε] καταγελάμενος ἐπ[ὶ] δ[ὲ] τῶν ἄλλων. For the active (not in NT) see P Oxy III. 497⁴ (early ii/A.D.) αἰσχύειν Θέωνα, P Gen 21¹¹, as quoted under αἰσχύνη.

αἰτέω.

The ordinary meaning of this word “to make a request,” “to ask for something” is borne out by the papyri, e.g. P Fay 109¹² (early i/A.D.) αἰτησον Σάραν τὰς τοῦ (δραχμας) ἑβ, “ask Saras for the twelve (silver) drachmae.” In *ib.* 121¹²³ (c. A.D. 100) it is construed with the accusative of the thing and παρά, τὸ δ[ὲ]ρμα τοῦ μόσχου οὐ ἐξ[ε]σ[τα]μεν αἰτησον παρὰ τοῦ κύρτου βυσσέως, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.): cf. Ac 3². See further *s.v.* ἐρωτάω, and for the distinction between active and middle *Proleg.*, p. 160 f. If the middle connotes a greater degree of earnestness, it is natural that it should be more frequent than the active, as for example in the phrases αἰτούμενος λόγον δηλώ . . . (P Hanib I. 6⁴ (A.D. 129), αἰτούμενος . . . ὀνόματα . . . δίδομαι (BGU I. 91⁸ ff. A.D. 170–1), and see the list of passages in the index to *Syll* (iii. p. 245). The verbal occurs negated in P Ryl II. 163⁴ (A.D. 139) γῆς κατοικοῦ ἀναιτήτου, “not subject to demand” (Edd.—see the note on 164⁴).

αἰτημα.

Syll 418⁸² (iii/A.D.) οὐδεὶς ἡμῖν ἐνόχλησεν οὔτε ξενίας (αἰτή)ματι οὔτε παροχής ἐπιτηδείων. For αἰτησις see P Oxy I. 56¹¹ ff. (A.D. 211) διέγραψα δὲ τὸ ὀρισμένον τῆς αἰτήσ[εως] τέλος: “I have paid the appointed tax for making such a request” (Edd.): the word is fairly common.

αἰτία.

P Petr III. 53 (n) (iii/B.C.) ἀπέσταλται εἰς Ἀλεξανδρίαν πρὸς αἰτίαν ὑπὲρ ἧς [ἀπ]ολογί[σ]ται ἄ[λ]λ’ οὐ τυχὼν ἐπι- δέξιν (? for -δέξαι) [π]ρὸς βίαν ἔχεται, “he was sent to Alexandria to meet a charge against him and make his

defence; but since he did not succeed in clearing himself he is forcibly detained” (Edd.). So BGU I. 267³ (A.D. 199) τοῖς δικαίω[σ]ιν αἰτ[έ]σαν ἐσχηκόσι, and so identically P Strass I. 22⁸ f. (iii/A.D.)—it was a legal formula. Note P Ryl II. 144²² (A.D. 38) ἐτόλμησεν πθόνους (= φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, “to bring baseless accusations of malice” (Edd.). In *ib.* 63² (iii/A.D.—an astronomical dialogue) τίς δὲ ἡ αἰτία τούτων [τ]ῶ[ν] [εἰ]δύλων (“What is the cause of these images?”—Edd.) we might possibly render “case”: Prof. Hunt paraphrases “What is the meaning?” If so, it comes fairly near Mt 19¹⁰ εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος. Cf. P Par 49²⁷ (B.C. 164–58) εἴπερ οὖν ἐστὶν αὕτη ἡ αἰτία. A more general use in P Hib I. 43⁷ (B.C. 261 (260)) ἵνα μὴ αἰτίας ἔχῃς, “lest you be blamed.” P Giss I. 40¹ 2 (A.D. 212) joined with λ[ι]β[έ]λλου[σ] in the sense of *querellae* (Edd.). The more ordinary meaning “reason,” “excuse,” like Mt 19⁹, etc., hardly needs illustration, but cf. BGU I. 136²⁸ f. (A.D. 135) κατὰ ταύτην [τὴν αἰ]τίαν, P Oxy III. 472⁵ (c. A.D. 130) εἶχεν μὲν οὖν αἰτίας, and frequently in the inscriptions, e.g. *Michel* 456¹⁴ (ii/B.C.) διὰ ταύτας τὰς αἰτίας. BGU IV. 1205⁷ (B.C. 28) τὴν αἰτίαν τοῦ φακοῦ has an insufficiently clear context. “*Ανευ αἰτίας, sine causa*,” appears in PSI 41¹⁸ (iv/A.D.).

αἰτιάομαι.

In Rom 3⁹ D*G ἡπιασάμεθα is read for προηπιασάμεθα of the printed texts: cf. P Tebt I. 35¹⁸ (B.C. 111) παρὰ ταῦτα ποῶν ἐαυτὸν αἰτιάσεται, “any one disobeying these orders will render himself liable to accusation,” and *OGIS* 484³⁰ (ii/A.D.) ἡτιάθησαν. In P Oxy VII. 1032⁵¹ (A.D. 162) τὸν ὑπηρέτην αἰτιῶς, we have an abnormal active. The verb is not uncommon.

αἰτιος.

For the absolute use = “guilty,” cf. BGU II. 651¹⁰ (A.D. 192) and P. Flor I. 9¹⁸ f. (A.D. 255) πρὸς τοὺς φανη- σομένους αἰτίους: so P Tebt II. 330¹⁰ f. (ii/A.D.) πρὸς τὸ φανέντος τινὸς αἰτ[έ]ου μὲν μοι τὸν λόγ[ον], “if any one is proved to be the culprit, he may be held accountable to me” (Edd.), *ib.* 333¹⁵ (A.D. 216), etc. A more neutral sense, “responsible,” occurs three times in the Revenue Papyrus (B.C. 259–8), where sundry officials “shall, each of them who is responsible (ἐκαστος τῶν αἰτίων), pay a fine to the Treasury,” if on inspection it appears that the proper acreage has not been sown. It is used wholly *in bonam partem* in Heb 5⁹, with which cf. Diodorus Siculus iv. 82 αἰτιος ἐγένετο τῆς σωτηρίας. For the dependent genitive cf. also *Syll* 737⁸⁰ (ii/A.D.) ὁ αἰτιος γενόμενος τῆς μάχης. The Lukan use of the neuter = “cause,” shading into “crime,” may be illustrated from P Hib I. 73¹⁸ (B.C. 243–2) ὅπως εἰδήσις εἶναι αἰτίων τοῦ μὴ γενέσθαι τῷ Δω[ρ]ίωνι ἀπόδοσιν τῇ Πάτρωνος βίαν, “the reason . . . is the violence of P.” (Edd.).

αἰτίωμα.

So in Ac 25⁷ (all uncials), hitherto without external parallel: the confusion between -αω and -ωω forms recalls ἡσσοῦσθαι and (Ion.) ἑσσοῦσθαι. It is now supported by P Fay III⁸ (A.D. 95–6) (= *Selections*, p. 66) ὁ [ὄν]ηλάτης τὸ αἰτίωμα περιεπύησε, “the donkey-driver shifted the

blame from himself." The generally illiterate character of the document somewhat discounts the value of its evidence.

αἰφνίδιος.

The adverb occurs in P Fay 123²¹ ff. (c. A.D. 100), an uneducated letter — αἰφνιδί[.]ως (with a letter erased) εἰρηχεν ἡμῖν σήμερον : cf. *Syll* 324²⁰ (i/B.C.) αἰφνίδιον σ(υ)μφορὰν θεασάμενος, also *ib.* 326⁷ αἰφνιδίως ἐπιβαλόντος and *OGIS* 339¹⁸ (ii/B.C.) ἐκ τῆς αἰφνίδιου περιστάσεως.

αἰχμαλωτίζω.

Syll 348^{7, 10} (Cyzicus, i/B.C.) ὃν αἰχμαλωτισθέντα ἐκ Λιβύης . . . [δ]τι ἡχμαλώτισται Μάρκος. Phrynichus (ed. Lobeck, p. 442) characterizes the verb as ἀδόκιμον (i. e. good vernacular!).

αἰχμάλωτος.

The word is found in P Lille I. 3⁶⁶ (after B.C. 241-0) αἰχμαλώτοις εἰς τὴν γινομένην σύ[νταξιν?]. In their note the editors think that the reference is to certain prisoners brought from Asia by Philadelphus (cf. P Petr II. 29(δ)² to some of whom a regular "allowance" or "grant" (σύνταξις) may have been made. Dittenberger's indices show seven inscriptions in *Syll* and one in *OGIS* containing the word, all in the Hellenistic period. For the subst. see *Michel* 965⁶ (beginning ii/B.C.) ἔψωισεν ἐκ τῆς αἰχμαλωσίας.

αἰών.

Magn 180³ ff. (ii/A.D.) μόνος τῶν ἀπ' αἰῶνος νεικήσας 'Ολύμπιαι, etc.—the athlete is claiming to have made a record : cf. the description of a certain ἀρχιερεὺς τῶν θεῶν in *Syll* 363⁶ (i/A.D.), as διὰ βίου πρῶτον τῶν ἀπ' αἰῶνος, and *ib.* 686⁴⁸ (ii/A.D.) ἦν μόνος ἀπ' αἰῶνος ἀνδρῶν ἐποίησεν. P Oxy I. 33^{III.9} (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαγόμενον, "behold one led off to death," literally "from life." Minns *JosPE* i. 22²³ τῶν ἀπ' αἰῶνος. *Preisigke* 1105 (i/A.D.) ἐπ' ἀγαθῷ εἰς τὸν (i. τὸν) αἰῶνα. P Giss I. 13¹⁸ (ii/A.D.) ὅπω[ς] πλουτή[σ]ης εἰς αἰῶ[να] "for the rest of your life." P Oxy I. 41 (iii/iv A.D.) is a curious report of a public meeting at Oxyrhynchus, punctuated with cries of "Ἀγούστοι κύριοι εἰς τὸν αἰῶνα," "the Emperors for ever!" : cf. *OGIS* 515⁵⁵ (iii/A.D.) *Succlam(atum) est* : ἰς αἰῶ[να] with Dittenberger's note. So *Syll* 376⁶⁰ (i/A.D.) Δι' Ἐλευθερίῳ [Νέρων]ι εἰς αἰῶνα : also *Magn* 139⁷ ff. (i/B.C.) εὐεργέτην δὲ [γ]εγονότα τοῦ δήμου κατὰ πολλοὺς [τ]ρόπους πρὸς τὸν αἰῶνα, *OGIS* 383⁴⁴ (i/B.C.) εἰς τὸν ἔπειρον αἰῶνα—passages which are sufficient to show how thoroughly "Greek" the prepositional combinations with αἰών are. Reference should be made to *Syll* 757 (i/A.D.), an interesting inscription dedicated to Αἰών as a deity. For αἰών = period of life, cf. *Syll* 364⁹ (A.D. 37) ὡς ἂν τοῦ ἡδίστου ἀνθρώπου αἰῶνο(ς) νῦν ἐνιστάτος. On the Rosetta stone, *OGIS* 90 (B.C. 196), Ptolemy V is described as αἰωνόβιος : cf. P Lond 3¹⁹ (B.C. 146 or 135) (= I. p. 46) ἐπὶ βασιλείᾳ αἰωνοβίου. So P Giss I. 36²⁰ (B.C. 161) βασιλεῖ(οντος) αἰωνοβί(ου) of Ptolemy Philometor. See below on αἰώνιος, where also there are remarks on etymology.

αἰώνιος.

Without pronouncing any opinion on the special meaning which theologians have found for this word, we must note that outside the NT, in the vernacular as in the classical

Greek (see Grimm-Thayer), it never loses the sense of *perpetuus* (cf. Deissmann *BS* p. 363, *LAE* p. 368). It is a standing epithet of the Emperor's power : thus *Cagnat* IV. 144⁸ τ.α.οίκον of 'Iberius, BGU I. 176 τοῦ αἰωνίου κόσμου of Hadrian. From the beginning of iii/A.D. we have BGU II. 362^{17, 11} ff. ὑπὲρ σωτηριῶν καὶ αἰω[νίου] διαμο[νῆ]ς τοῦ κυρίου ἡμῶν Αὐτοκρά[τορος] Σεουήρου 'Α]ντωνίνου. Two examples from iv/A.D. may be quoted addressed to the Emperor Galerius and his colleagues : ὑμετέρῳ θεῷ καὶ αἰωνίῳ [νεύματι], and [ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, *OGIS* 569^{20, 24}. Ultimately it becomes a direct epithet of the Emperor himself, taking up the succession of the Ptolemaic αἰωνόβιος (see above under αἰών *sub fin.*). The earliest example of this use we have noted is BGU IV. 1062²⁷ (A.D. 236), where it is applied to Maximus : so in P Grenf II. 67²⁷, a year later. (In both the word is said to be very faint.) P Lond 233⁹ (= II. p. 273) παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Αὐγούστων, referring to Constantius and Constans, is the precursor of a multitude of examples of the epithet as applied to the Christian Emperors. The first volume of the Leipzig Papyri alone has twenty-seven instances of the imperial epithet, all late in iv/A.D. Even in BGU I. 303³ (A.D. 586) and *ib.* 309⁴ (A.D. 602) we have still τοῦ αἰωνίου Αὐγούστου (Maurice). In *Syll* 757¹² (i/A.D.—see under αἰών) note θεῖας φύσεως ἐργάτης αἰωνίου (of Time). *Syll* 740¹⁸ (iii/A.D.) joins it with ἀναφαίρετον. P Grenf II. 71¹¹ (iii/A.D.) ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰωνία καὶ ἀναφαίρετά is a good example of the meaning *perpetuus*; and from a much earlier date (i/B.C.) we may select *OGIS* 383⁴ f. (a passage in the spirit of Job 19²⁴) : 'Αντίλοχος . . . ἐπὶ καθωσιωμένων βάσεων ἀσύλοις γράμμασιν ἔργα χάριτος ἰδίας εἰς χρόνον ἀνέγραψεν αἰώνιον. Add BGU II. 531^{10, 20} (ii/A.D.) ἂν δὲ ἀστοχῆσθης [αἰωνίαν] μοι λοίπην (i. e. λήπην) [π]αρέχιν μῆλλιν. In his Index to *OGIS* Dittenberger gives fourteen instances of the word.

The etymological note on αἰών in Grimm-Thayer, though less antiquated than usual, suggests the addition of a statement on that side. Αἰών is the old locative of αἰώς as αἰῶς is of αἰός (acc. αἰῶ in Aeschylus), and αἰῶς, αἰῶς of *αἰϜόν (Lat. *aevum*), three collateral declensions from the same root. In the Sanskrit *āyu* and its Zend equivalent the idea of *life*, and especially *long life*, predominates. So with the Germanic cognates (Gothic *aīws*). The word, whose root it is of course futile to dig for, is a primitive inheritance from Indo-Germanic days, when it may have meant "long life" or "old age"—perhaps the least abstract idea we can find for it in the prehistoric period, so as to account for its derivatives.

In general, the word depicts that of which the horizon is not in view, whether the horizon be at an infinite distance, as in Catullus' poignant lines—

Nobis cum semel occidit brevis lux,
Nox est *perpetua* una dormienda,

or whether it lies no farther than the span of a Caesar's life.

ἀκαθαρσία.

In a literal sense the noun occurs in a formula used in agreements for renting houses, which the tenant undertakes to leave in good condition. Thus P Oxy VIII. 1128²⁵ (A.D. 173) παραδόντω τοὺς τόπους καθαρούς ἀπὸ κοπρίων καὶ πύσης ἀκαθαρσίας : *ib.* VI. 912²⁶ (A.D. 235), BGU II. 393¹⁴ (A.D. 168) ἀν[ε]ν ἀκαθαρσία[ς], P Lond 216²⁸ f. (A.D. 94)

(= II. p. 187), P Lips I. 161^o (A.D. 138) where ἀπό stands without καθαρούς (see under ἀπό). Vettius Valens, p. 21^o, has it in conjunction with κιναιδία: Kroll takes it as "oris impudicitia (?)." *ib.*

ἀκάθαρτος.

The adjective is found in a moral sense of an unclean demon in the long magical papyrus P Par 574¹³³⁸ (= *Selections*, p. 113). It occurs in the correspondence of the architect Cleon (B.C. 255-4), P Petr II. 4, (3)^o (p. [8]), ελήφαμεν δὲ τοῦ ἀκαθάρτου καὶ τὸ [. . .], where the ganger Apollonius seems to be writing about a supply of iron for quarrymen, but the mutilation prevents our determining the reference. Vettius Valens, p. 76¹, has πάθειν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς, where the ethical sense is completely developed: half way comes Syll 633² (ii/A.D. according to Michel), where a Lycian named Xanthus dedicates a shrine to Mén Tyrannus and says καὶ [μηθίνα] ἀκάθαρτον προσάγειν· καθαρίζω δὲ ἀπὸ σ(κ)όρδων κα[ὶ] χοιρέων] κα[ὶ] γυναικός—the impurity is ritual.

ἀκαίρως.

The well-known letter of a prodigal son, BGU III. 846¹⁴⁴ (ii/A.D.) (= *Selections*, p. 94) has the adverb ἀκαίρως πάντα σοι διήγηται, "unseasonably related all to you." For the adjective cf. Syll 730¹² (ii/B.C.) αἱ λίαν ἀκαιροὶ δαπάναι. The derived noun appears in P Par 63^{xii. 93f.} (B.C. 165) διὰ τε τὴν περιέχουσάν μιν (ἡ μὲ) κατὰ πολλοὺς τρόπους ἀκαίρως.

ἀκακος.

BGU IV. 1015^{11f.} (A.D. 222-3) λ[άχαν]ον νέον νέον καθαρὸν ἀδελ[ον] . . . [δ]κακ[ον] must have a passive sense "undamaged." So P Oxy I. 142⁵ (A.D. 534), a similar formula. For ἀ. = "simple" rather than "innocent" in Rom 16¹⁸, see the quotations from Wetstein recalled by Field *Notes*, p. 166.

ἀκανθα.

In P Oxy III. 646 (time of Hadrian) a legacy includes κλείνη ἀκανθίνη, i.e. a couch made of acantha-wood (Herod. ii. 96, Strabo 175). Sir F. G. Kenyon (P Lond I. p. 140), calls it "the Egyptian acacia from which gum arabic is obtained, and whose branches were in early times used for boat-building." Its pods are mentioned in P Leid X (iii/iv A.D.), a long list of chemical prescriptions: xii. 25 (p. 237) ἀκάνθης κέρατα. The name, or derivatives of it, may be seen in P Lond 214^{13f.} (A.D. 270-5) (= II. p. 162), *ib.* 1177¹⁷⁷ (A.D. 113) (= III. p. 186), P Oxy I. 121⁴ (iii/A.D.), *ib.* VI. 909¹⁷ (A.D. 225), *ib.* VIII. 1112⁵ (A.D. 188), P Flor I. 507² (A.D. 268), etc. This evidence isolates further the word as used in Mark and John (Isa 34¹³); but the meaning there is not shaken. We need not discuss the identification of ἀκανθα, ἀκανθος (so MGr ἀγκάθι, Pontic ἀχάντι, "thorn"), and the derived adjective, as occurring in Egypt: in the NT the exact nature of the thorny plant indicated is indeterminate: see *Enc. Bibl.* 5059 f.

ἀκαρπος.

The adj. may be cited from P Oxy I. 53^o (A.D. 316) θ[ε]ν ἐφίδον τὴν περσείαν ἀκαρπον οὖσαν πολλ[ῶ]ν ἐτῶν

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διόλου ξηραντίσαν. For the subst. see Syll 420⁸⁰ (i/A.D.) διὰ τὰς γινόμενας ἐφ[ε]ψ ἀκαρπίας τῶν λαιῶν.

ἀκατάγνωστος.

To illustrate this NT ἀκ. εἶρ. (Tit 2^o) Deissmann (*BS* p. 200 f.) cites from the inscriptions a sepulchral epitaph *CIG* 1971 ¹⁸ (Thessalonica, A.D. 165), where the word is applied to the deceased, and a similar usage in an inscription at Rome *IGSI* 2139⁵ (date?) (ἑμμεπτος, ἀκατάγνωστος), also a deed of tenure from the Fayûm, BGU I. 308⁸ (Byz.) (= *Chrest.* II. 278) ἐπάναγκες ἐπιτελέσωμεν τὰ πρὸς τὴν καλλιεργίαν τῶν ἀρουρῶν ἔργα πάντα ἀκατάγνωστ[ως]. Add P Oxy I. 140¹⁵, P Lond 113¹⁵ (= I. p. 209), P Grenf I. 57¹² and *ib.* 58¹¹ (all vi/A.D.): also P Giss I. 56¹⁵ (vi/A.D.) where the editor cites similar expressions, such as ἀκαταφρονήτως, ἀναμφιβόλως. Nägeli (p. 47) compares εὐκατάγνωστος in P Tor I. 1^{xviii. 11} (ii/B.C.).

ἀκατάκριτος.

This word has hitherto been found only in Ac 16¹⁷, 22²⁵, and though "uncondemned" (AV, RV) is its natural meaning, this does not suit the context. Accordingly Blass thinks that it may there = Attic ἀκριτος, which can be used of a cause *not yet tried*. See also Ramsay *St Paul*, p. 225, where it is pointed out that Paul in claiming his rights would probably use the Roman phrase *re incognita*, "without investigating our case," and that this was inadequately rendered by the Lucan ἀκατάκριτος.

ἀκατάπαυστος.

For the genitive construction after this neuter adjective in 2 Pet 2¹⁴ ἀκαταπάστους ἀμαρτίας, cf. such examples from the papyri as P Tebt I. 124²⁶ (c. B.C. 118) ἀσκοφαντή(τους) καὶ ἀδιστάστους ὄντος πάσης αἰ[τ]ίας, BGU III. 970^{7f.} (A.D. 177) τῆς εἰς ἀπαντας εὐεργεσίας . . . ἀβοήθητος: see *Proleg.* p. 235. In view of the common vulgar change of αὐ to ἄ (as in "Ἄγουστος, ἄτος, etc.—see *Proleg.* p. 47) it is not improbable that ἀκατάπαυστος may be the word intended, so that the mass of the MSS. have glossed correctly. Prof. Thumb suggests that the influence of ἐπάτην may have affected the form. For this word cf. PSI 28²⁵ (iii/iv A.D.—magic) ἔρωτι ἀκαταπαύστῃ.

ἀκαταστασία.

A literary citation for this Stoic word may be made from P Grenf I. 1⁴ (ii/B.C.), the Erotic fragment, where the faithless lover is called ἀκαταστασίας ἐνέτης. See also the astrological papyrus published in *Archiv* i. p. 493 f. τῆς συν[μ]β[ου]λῆς ἀκαταστασί[αν] (l. 25 f.). It occurs nearly a dozen times in Vettius Valens, coupled with πλάνη καὶ ἀλητεία (p. 4¹⁸), ἀνωμαλία (p. 44¹⁸—one MS.), στάσις, ἐχθρα, συνοχή, κρίσις, ταραχή, etc.: it several times has οἰκείων dependent on it. The verb ἀκαταστατέω also occurs three times. That the astrologers had so thoroughly domesticated it does not prove that Paul, James and Luke were using a word of the higher culture.

ἀκατάστατος.

Andolenti no. 4 (h)¹² (a curse on a leaden tablet from Cnidus) ἀνατίημι Δάματρι καὶ Κόραι τὸν τὴν οἰκία(ν) μου ἀκατά[σ]τατον ποιού(ν)τα. The date (*op. cit.* p. 5) is given as B.C. 300-100, though the series may be later (Newton).

ἀκέριος.

Syll 210¹³ (iii/B.C.) τὴν χάραν ἀκέριον. P Par 69 III. 23 (A.D. 232) (= *Chrest.* I. p. 64) . . . αὐτῷ τὸ πρᾶγμα ἀκέριον ὡς ἦλθεν . . . In PSI 86⁸ (A.D. 367-75) a man named Aurelius Sneus is bailed out of prison on certain conditions, ἀκέριον καὶ ἐκτὸς φυ[λακῆς ἀ]ναδοθέντα. Much earlier comes an instance of the adverb, in BGU IV. 1208⁴⁷ (B.C. 27-6) ἐξηγή[σατό μ]οι ἀκεραίως an outrage (ὄβρις) set forth in the petition which these words close. It is associated with ἀσινῆς in IG III. 1418 (ii/A.D.), and in a Delphian inscr. of ii/B.C. (*BCH* xxvii. p. 109²³) πρᾶγμα ἀ. = οὐ κεκρμένον. Crönert, to whom these two passages are due, cites also IG XIV. 951²¹ (Rome, B.C. 78) εἰς ἀκέριον ἀποκαθιστάται = *in integrum restituere*. In P Lips I. 13¹¹ (A.D. 366) ἀ]κεραίων ὄντων καὶ ἀκινδύνων is applied to a loan, in the promise to pay interest. (MGr ἀκέριος.)

ἀκλινής.

This NT ἄκ. ἐρ. (Heb 10²³) occurs in a petition (v/A.D.) of stilted style but far from accurate: P Oxy VI. 904⁹ ταῖς ἀκλεινεῖς (ἴ. -σιν) ἀκοαῖς τῆς ὑμετέρας ἐξουσίας, "the impartial ears of your highness."

ἀκμάζω.

In his famous speech at Corinth, announcing freedom to the Greeks, Nero expresses regret that it had not been in his power to offer it ἀκμαΐουσης τῆς Ἑλλάδος, so that more might have shared in his bounty (*Syll* 376¹⁷). The more literal sense appears in P Lond 46²⁰ (a magical papyrus, iv/A.D.) (= I. p. 72) ὅσα ἀκμάζει τῶν ὀπωρῶν. According to Moeris ("ἦβαν Ἀττ., ἀκμάζειν Ἑλλ."). Nero's composition-master must have allowed a vernacular word to sully the purity of the oration.

ἀκμήν.

In *OGIS* 201¹² (vi/A.D.) οὐκ ἀπῆλθον ὅλως ὀπίσω τῶν ἄλλων βασιλείων, ἀλλὰ ἀκμήν ἐμπροσθεν αὐτῶν, the adverb seems to have the meaning "valde, magnopere, longe," in accordance with the original meaning of ἀκμή (see Dittenberger's note). Cf. *Syll* 326¹² (i/A.D.) παραλαβὼν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν: similarly P Oxy III. 473⁸ (A.D. 138-60) παρὰ τὴν πρόωτην ἀκμήν. A compound adjective ἱσακμον, "with an even edge," is applied to a weaver's instrument in P Oxy VII. 1035¹⁴ (A.D. 143). See on the later history of this word (MGr ἀκόμα = ἔτι) K. Krumbacher's important article in Kuhn's *Zeitschrift* xxvii. pp. 498-521. The noun was in Hellenistic use, according to Moeris: "ὥρατα γάμων Ἀττ., ἐν ἀκμῇ γάμων Ἑλλ." The adverbial accus. was banned by the same grammarian in favour of ἔτι: so also Phrynichus (Rutherford *NP*, p. 203). In the NT, however, except for Mt 15¹⁰, all writers conspired to Atticize here: ἔτι was clearly quite good "bad Greek," as well as ἀκμήν!

ἀκοή.

The word is sometimes concrete, denoting "the ear": so in the late document cited above under ἀκλινής, and in P Oxy I. 129⁴ (vi/A.D.) εἰς ἀκοὰς ἐμὰς ἦλθεν. Much earlier is Wunsch *AF* 1²⁷ (i/ii A.D.) where ἀκοὰς stands between ἐνκέφαλον [πρόσω]πον and ὄφρ[ος] μυκτήρας. Its more normal sense of "hearing" appears in a would-be cultured letter, BGU IV. 1080⁸ (iii/A.D.) (= *Chrest.* I. p. 564) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαβέσι ὑφ'ἀνθήμεν:

the writer is able to quote Homer. It is joined with δσφρησις (as in I Cor 12¹⁷) in the quasi-literary P Ryl II. 63⁵ (iii/A.D.—an astrological dialogue).

ἀκολουθεῖω

is still the word for "following," in MGr (ἀκολουθεῖω): it is noteworthy that in a large batch of petitions in P Ryl II. 124-152, from Euhemeria (A.D. 28-42) we find the MGr form anticipated four times (ἐπηκολούθησι or -ηκότος). In the papyri the verb takes the place of ἔπομαι, which is also wanting in the NT, and in the LXX is confined to 3 Maccabees. In the most literal sense we have such passages as P Lond 131 *recto*¹⁰ (A.D. 78-9) (= I. p. 171) παιδ(ών) β ἀκολουθοῦντων τοῖς ὄνοις. P Lille I. 1 *verso*¹⁸ (B.C. 259) has an inanimate object: ἀκολουθήσουσι δὲ τοῖς προὔπαρχουσι χώμασι, "they will follow up, continue, the existing banks." For the thought of "following" to get a favour see BGU IV. 1079¹⁰ (A.D. 41) (= *Selections*, p. 39), ἀκολουθεῖ δὲ Πτολλαρῶνι πᾶσαν ὥραν, "stick to Ptoollarion constantly": cf. l. 26 μᾶλλον ἀκολουθᾷ αὐτῷ δύνῃ φιλάσαι αὐτῷ, "rather stick to him, and so you may become his friend." In P Petr III. 128¹⁰ the verb is used of journey-money assigned to an official, ἐφόδους τοῖς ἀκολουθοῦσι τῷ [ἐπιστά]τῃ. A striking parallel to the language of Mt 19²⁷, and parallels, is to be found in an early papyrus Latin letter of recommendation discovered at Oxyrhynchus, P Oxy I. 32¹⁰ ff. (ii/A.D.), "reliquit enim su[o]s [e]t rem suam et actum et me secutus est." If the letter can be regarded as a Christian letter, its value, in view of its age, would be unique: see Deissmann *LAE*, p. 182. For the adjective, see P Tebt II. 296¹⁴ (A.D. 123) ἀκόλουθ(όν) ἐστι, "it is consequently right" (Edd.), and for the adverb, see P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόντισον ὅν ἵνα γενή(ται) ἀκολούθως, "take care therefore that action is taken in accordance with it," P Oxy I. 38¹⁸ (A.D. 49-50) ἀκολούθως τοῖς ὑπὸ σοῦ, "in accordance with what had been enacted by you":—the word is very common. The verb normally takes the dative. P Amh II. 62² (ii/B.C.) shows it absolute: εἰσὶν οἱ ἀκολουθόντες μαχαρο(φόροι) Διδυμος Δυσίμαχος κτλ. In P Lille I. 26⁴ (iii/B.C.) we have an adverbial accus., εἰ μὴ ἀκολουθεῖς ἅπαντα. Note P Par p. 411 (Ptol.) Ἀμ]μώνιον ἀκολουθούντά σοι ὀφθαλμοῖς. For ἀκ. μετά cf. Rutherford *NP*, p. 458 f., where the construction is shown to be Attic.

ἀκούω.

The verb is o. course common enough, and needs little or no illustration, having few peculiarities. Its use for a judicial hearing (as Ac 25²³) may be paralleled with P Iand 9¹⁰ (ii/A.D.) καὶ [μ]ε[χ]ρ[ι] τούτου οὗτο ἡκούσθ[η]μεν, and P Oxy VII. 1032²⁸ (A.D. 162), where the epistrategus endorses a petition with ἀκουσθήσεται. So in BGU II. 511¹¹ (= *Chrest.* I. p. 26), an account written about A.D. 200 of a trial before Claudius, we have ἀκούει Κλαύδιος Καῖσα[ρ] Σίβαστος Ἰσιδώρου] γυμνασιάρχου πόλεως Ἀ[λεξανδρίων] κατὰ Ἀγρίππου βασιλέω[ς]. The last example will illustrate ἀκούειν with normal gen. of person: P Par 48⁴ (B.C. 153) (= Witkowski² p. 91) ἀκούσαντες . . . τὰ περὶ σοῦ συμβεβηκότα will serve for *accus. rei*, and will also illustrate the common use with *περὶ*, since the phrase is a mixture of ἀκ. περὶ σοῦ and ἀκ. τά σοι συμβεβηκότα (Witk.). The

same papyrus shows us the participial object clause, l. 12 ἀκούσαντες δὲ ἐν τῷ μεγάλῳ Σαραπίου ὄντα σε. In P Amh II. 37⁸ (ii/B.C.) ἐκούμεν δὲ μὴ παραγενοί[ναι] . . . we have apparently the infin. construction, and so in P Grenf II. 36¹⁸ (B.C. 95), ἡκούσαμεν τὸν μὲν καταβεβρωκέναι τὸν σπόρον—Witkowski (² p. 120, cf. p. xiv.) allows the writer to be “modice eruditus.” For ἀκούειν ὡς cf. CPHerm 22⁵: for the commoner ὅτι, P Tebt II. 416⁸ (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μὲλλω μένιν ἐνθάδε. With the introductory imper., as in Mk 4³, cf. the dialogue in P Ryl II. 63³ (iii/A.D.) where ἀκουε precedes an exposition.

ἀκρατής

in the sense of “impotent” is found in Syll 802, 803 (iii/B.C.), inscriptions from Asclepius’ temple, e.g. 802²³ ἀνὴρ τοὺς τὰς χηρὰς δακτύλους ἀκρατεῖς ἔχων. Vettius Valens (p. 39²³) associates ἀσάτους ταῖς γνώμας καὶ ἀκρατεῖς.

ἀκρατος.

P Oxy II. 237^{vii.40} (A.D. 186) παρ’ οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομή[ς], “amongst whom the severity of the law is untempered” (Edd.). It is said to mean “undiluted” in MGr: cf. OZ ix. 297 ἀκρητον γάλα.

ἀκρίβεια.

P Par 63^{ll.45} (ii/B.C.) μετὰ πάσης ἀκριβείας, τὴν ἐκτ[ε]ν[ε]-[σ]τήτην [ποι]ήσασθαι πρόνοιαν combines some characteristic Lucan and Pauline words. P Lond 121²⁴¹ (iii/A.D.) (= I. p. 111), has ἐπ’ ἀκριβείας, an adverbial phrase like ἐπ’ ἀληθείας. A rather literary document, an advocate’s speech for prosecution—suspected by the editors of being a rhetorical exercise—contains the sentence ἀμεινον δ’ αὐται καὶ σαφέστερον τὴν περὶ τοῦτο ἀκριβείαν καὶ τὴν ἐπιμέλειαν Μαξιμό[υ] δηλώσουσιν (P Oxy III. 471^{11π}, ii/A.D.), which the editors translate, “These letters will still better and more clearly exhibit Maximus’ exactness and care in this matter.” Near the end of the petition of Dionysia (P Oxy II. 237^{viii.39}, A.D. 186) we have μετὰ πάσης ἀκριβείας φυλασσέσθωσαν (sc. αἱ ἀπογραφαί); and in P Petr III. 30 (a) verso ^{28f} a prisoner complains to the Epimeletes that it was on account of the “punctiliousness” of his predecessor in office that he had been confined—[ἀ]κριβείας ἐνεκεν ἀπήχθην. The verb ἀκριβεύειν, “to get exact instructions,” appears in P Amh II. 154⁷ (vi/vii A.D.) ἐὰν μὴ ἀκριβεύσωμαι ἀφ’ ὑμῶν περὶ ἐκάστου πράγματος: Crönert’s earliest citation for this verb is “Barnabas” 2¹⁰. It may be formed by association with ἀκρίβεια, by the influence of the close relation of -εια and -εύω.

ἀκριβής.

In P Oxy VI. p. 226 part of a document is given which forms the first column of no. 899 (A.D. 200): ὅπως ἐξετάσαντ(ες) κατὰ τὸ ἀκριβέστερον τῷ (a gap follows). This is a good example of an elative comparative (*Proleg.* pp. 78 and 236), for the meaning is clearly “having most carefully examined”: cf. also P Petr II. 16¹⁸. A late iv/A.D. inscription, Syll 423¹⁵, has βρέβιον (= *breve*, a *précis*) τῶν εἰρημένων ἀπάντων ἀκριβῆ διδασκαλίαν ἐπέχον. The neuter as a noun occurs in the Magneian inscr. Syll 929²²

(ii/B.C.) τῷ μὲν ἀκριβῆ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἡβουλόμεθα, of counting a vote exactly; and P Tebt II. 287¹⁸ (A.D. 161–9) τὸ ἀκριβῆς μάθης. The adverb is treated separately below.

ἀκριβόω.

This fairly common classical and Hellenistic verb does not happen to occur in the papyri, so far as we have noticed. We might add to the literary record Vettius Valens p. 265³ τούτων οὕτως κατ’ ἐξέτασιν ἡκριβωμένων, which has exactly the same sense as in Mt 2¹⁶.

ἀκριβῶς.

For *ad* with οἶδα, as 1 Th 5², cf. P Goodsp Cairo 3^{8f}. (iii/B.C.) ὅπως ἀκριβῶς εἰδήης, P Petr II. 15 (1)¹¹ (iii/B.C.) εἰδήσαι ἀκριβῶς: cf. P Hib I. 40^{8f}. (iii/B.C.) ἐπίστασο μέντοι ἀκριβῶς, P Par 44⁷ (B.C. 153) (= Witkowski *Epp.* ² p. 83) διασάφη[σόν] μοι . . . τὰ περὶ σπαντὸν ἀκριβῶς, P Lond 354²³ (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκριβῶς ἕκαστα. The comparative is used very much as in Ac 23^{18, 20} in P Oxy VIII. 1102¹² (c. A.D. 146), the strategus ἀκριβέστερον ἐξετάσει ἢ κατοικῆ, and again BGU II. 388^{ll.41} (ii/iii A.D.) ἤξει “Ἀρπαλος καὶ ἐξετασθήσεται περὶ τούτου ἀκριβέσ[τ]ερον: the combination was evidently a formula. With πυνθάνεσθαι (as in Ac 23²⁰) cf. P Petr II. 16¹³ (iii/B.C.) πυνθόμεσθα ἀκριβέστερον. The superlative occurs in P Hib I. 27^{ll.34} (early iii/B.C.) ὡς οὖν ἡδυνάμην ἀκριβέστατα.

ἀκροατής.

The verb occurs in the magic papyrus P Lond I. 46¹⁷⁷ (iv/A.D.) (= I. p. 70) φρικτὸς μὲν ἰδεῖν, φρικτὸς δὲ ἀκροᾶσθαι.

ἀκροβυστία.

We have (naturally enough) no citations to illustrate this technical word of Jewish ritual, but a note on its formation might be given (from J. H. Moulton’s forthcoming *Grammar of NT Greek*, vol. II.): “Ἀκροποσθία, a normal descriptive cpd. from ἀκρος and πόσθη with a fresh suffix, is found in Hippocrates, and is obviously the original of the LXX word. When a word containing a *vox obscoena* was taken from medical vocabulary into popular religious speech, it was natural to disguise it: a rare word βύστρα = βύσμα may supply the model.”

ἀκρογωνιαίος

may very well have been coined by the LXX (Isa 28¹⁶). The Attic word was γωνιαίος: see inscriptional citations in J. A. Robinson *Ephesians*, p. 164. Crönert (p. 233) has several other compounds of ἀκρος, some of which may be in the same category. W. W. Lloyd in *CR* iii. p. 419a (1889) among some architectural notes on Eph 2^{20–22}, says: “The *acrogoniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout.”

ἀκροθίνιον.

The word is doubtfully restored in Syll 633²⁴ (ii/A.D.) where it is prescribed that the worshippers shall bring among other offerings κολλύβων χοίνικες δύο καὶ ἀκρο[θίνιον?]. Cf. *GDI* 2561^{d.47} (Delphi, c. B.C. 395) τῶπλόλωνι τὰ ἀκρόθινα (pointed out by Prof. Thumb).

ἄκρος.

P Tebt II. 380¹⁷ (i/A.D.) οὐλή ὀφρύνει δεξιᾷ ἄκρῃ, "a scar at the tip of the right eyebrow," P Oxy I. 43 (*verso*) 1. 17 (iii/A.D.) ἐπ' ἄκρῃ ῥύμης Σεύθου. In P Oxy I. 1081. 3 (A.D. 183 or 215), the meat bill of a cook, ἄκρα β are translated by the editors "two trotters." Cf. *Preisigke* 358⁴ (iii/B.C.) τὰ ἄκρον τῆς σκιᾶς, of the shadows on a sundial, and *Syll* 804⁸ (?ii/A.D.) κυτρίου προλαμβάνειν (= "eat," see *s.v.*) τὰ ἄκρα: *ib.* 425⁷. 9 (iii/B.C.) κατὰ τῶν ἄκρων, "down the heights" (as often).

Ἀκύλας.

Thayer's doubts regarding the existence of the genitive of this proper name may be set at rest by its occurrence in the papyri, where it is found in two forms—Ἀκύλου (BGU II. 484⁸, A.D. 201-2) and Ἀκύλα (*ib.* I. 71²¹, A.D. 189, P Strass 22¹⁰, iii/A.D., Σουβατιανοῦ Ἀ.). Much earlier is Γαίου Ἰουλίου Ἀκύλα, on the inscr. of Augustus in *Preisigke* 401, A.D. 10-1. See Deissmann *BS*, p. 187, where the doubling of the λ in certain manuscripts of Ac 18⁸ and Rom 16⁸ is further illustrated by the occurrence of both Ἀκύλας and Ἀκύλλας in duplicate documents of the end of ii/A.D. with reference to the veteran C. Longinus Aquila (BGU I. 326). An Aquila of Pontus occurs on an inscription of Sinope, Φλαμινίου Ἀκύλα, as noted by D. M. Robinson in the *Prosopographia* to his monograph on Sinope, *Am. Journ. of Philology* xxvii. p. 269 (1906).

ἀκυρόω.

The adjective ἀκυρος is common in legal phraseology (e.g. it comes *quater* in the Ptolemaic Hibeh papyri). It occurs in the new Median parchment, P Sa'd Khan 1^a. 22 (B.C. 88) δε ἂν δι' ἐγβάλῃ κτλ. [ἔ]στω ἀκυρος applied to a *person*, whose action is voided by illegality, a classical use. In the second parchment (B.C. 22) τὴν τε ἀθέτησιν εἶναι αὐτὴν ἀκυρον, it has its normal Hellenistic force. Ἀκύρωσις goes with ἀθέτησις (see *s.v.*), or is used by itself, especially in the phrase εἰς ἀκύρωσιν of a will or an I.O.U. received back to be *cancelled*: so P Oxy I. 107⁴. 1 (A.D. 123) ἀνθάβον παρὰ σοῦ εἰς ἀκύρωσιν, *ib.* III. 490³. 1 (A.D. 124) πρὸς ἀκύρωσιν ἀγαν τήνδε τὴν διαθήκην, "to revoke this will." The verb occurs in the same sense P Oxy III. 491³ (A.D. 126), 494⁴ (A.D. 156), 495³ (A.D. 181-9), etc.: cf. *Syll* 329²⁰ (i/B.C.) ἡκυρώσθαι τὰς κ[α]τ' αὐτῶν ἐκγραφὰς καὶ ὀφελήματα.

ἀκωλύτως.

The adjective occurs rarely B.C., and one citation from Plato stands in Crönert as warrant for classical antiquity. The adverb becomes very common from ii/A.D. It is of constant occurrence in legal documents, e.g. P Oxy III. 502²¹ (A.D. 164) ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκωλύτως, "as aforesaid for the appointed time without hindrance" of the lease of a house, *ib.* VI. 912¹⁹ (A.D. 235), *ib.* VIII. 1127¹⁸ (A.D. 183) and VII. 1036²⁷ (A.D. 273): see *exx.* of this combination in the note to P Giss I. 49²⁷ (p. 74). So P Lips I. 26¹¹ (beginning iv/A.D.) P Gen 11¹⁶ (A.D. 350), and the Edmonstone papyrus, P Oxy IV. p. 203 (A.D. 354), νέμεσθε εἰς οὐς ἐὰν βούλητε τόπους ἀκωλύτως καὶ ἀνεπιλήπτως. Add the sixth century P Lond 991¹⁶ (= III. p. 258) ἀκολύτως καὶ

βαββ[ίως]: the word is legal to the last. For the triumphant note on which it brings the Acts of the Apostles to a close, see Harnack *Lukas der Arzt* p. 116, Eng. Tr. p. 163 f., and cf. Milligan *Documents*, p. 168.

ἄκων.

This common Greek word, which in the NT is found only 1 Cor 9¹⁷, occurs several times in the long petition of Dionysia, P Oxy II. 237^{vi}. 18, vii. 5, 12, 22 (A.D. 186), : cf. the fourth century Christian letter P Oxy VI. 939¹³ (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀ]γωνίαν ἄκων ἐνέβαλον, "unwillingly I cast you into such grief." Add from the inscriptions, *Syll* 356²⁸ (time of Augustus) εἰτε ἐκόντα εἰτε ἄκοντα, *ib.* 415⁸ (iii/A.D.), etc.

ἀλάβαστρον.

The word is found with μύρου, as in Mk 14³, in *OGIS* 629²⁵ (A.D. 137) μύρου [ἐν ἀλαβάσ]τροις, according to the editor's restoration. In P Petr II. 47²⁸ the words ἐν Ἀλαβάστρον πόλει, "in Alabastropolis," occur in the subscription to a contract for a loan. From v/B.C. may be quoted *Syll* 44⁸, ἀλά[β]αστ[οι], according to the Attic form: cf. *Michel* 823¹¹ (B.C. 220), *ib.* 833⁸ (B.C. 279), σὺν τοῖς ἀλαβάστροις, in an inventory of temple treasures. From a much later period we have mention of a quarry near Alexandria, or at any rate belonging to Alexandria—P Théad 36¹ (A.D. 327) ἐπιμελητὴς τεχνιτῶν ἀποστέλλομένων ἐν ἀλαβαστρίῳ Ἀλεξανδρίας, *ib.* 35³ (A.D. 325) ἐπιμελητὴς ἐργατῶν τῶν [κατὰ] τὴν ἀλαβαστρίνην μεγάλῃν, *ib.* 34² and editor's note (p. 182). Earlier than this is P Ryl II. 92 (ii/iii A.D.) a list of persons designated for employment εἰς ἀλαβάστρινα, and other works. The alabaster quarry may also be recognized in P Petr II. 9 (2)⁵ (B.C. 241-39) μετα[πορεύ]εσθαι εἰς ἀλαβαστρί[θ]ιδα: see the editor's note, p. [23], as to the locality. Finally, there is an inventory in P Lond 402 *verso* (ii/B.C.) (= II. p. 12) which includes among a good many utensils and articles known and unknown ἀλαβαστρονθήκαι: we may infer that the writer first meant to coin a compound, and then changed his mind and wrote the genitive. (See also under ἀσκός.)

ἀλαζονεία.

To its later literary record may be added *Test. xii. patr.*, Jos. 17 οὐχ ὑψώσα ἑμαυτὸν ἐν ἀλαζονείᾳ διὰ τὴν κοσμητὴν δόξαν μου, ἀλλ' ἦμην ἐν αὐτοῖς ὡς εἰς τῶν ἐλαχίστων (cited by Mayor on Jas 4¹⁶).

ἄλας.

As early as iii/B.C. the neuter form is proved to have been in existence, e.g. P Petr III. 140 (a)² θλαῖον ὃ ἄλας ὃ ξύλα, and may therefore be acknowledged in P Hib I. 152 (B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτόν, though there the editors treat the word as accusative plural. A clear example seems to be quotable from P Par 55 *bis* 1. 22 (ii/B.C.) καὶ ἄρτοι καὶ ἄλας. From later times we can quote P Leid X 1. 8 (iii/iv A.D.) ἄλας Καππαδοκικόν, P Oxy IX. 1222² (iv/A.D.) τὸ ἄλας. The ambiguity of earlier *exx.* attaches itself even to P Leid C *verso* 17. 5 (p. 93 of part i.), where ἄλας may as well be acc. pl., since the *itēna* are acc. as well as nom. in this λόγος of provisions supplied to the Twins of the Serapeum (ii/B.C.). Mayser (*Gr.* p. 286)

quotes a conjectural reading *ἀλατος* for *ἄμτος* in the same document; but the Petrie and the Paris papyri cited give us our only certain exx. from Ptolemaic times, to set beside 2 Esd 7²², Sir 39²⁰. Cf. MGr *ἀλάτι*. Mr Thackeray (in a letter) would now regard *ἀλας* in LXX as probably neuter: "the only indubitable cases of the plural are in the local plural phrases *ἡ θάλασσα* (etc.) *τῶν ἁλῶν*. This looks as if the plural was the regular form for salt-areas." In the fourteen LXX instances of *ἀλα* and *ἀλας* the article is absent, and we are free to assume that a new neuter noun was already developing, perhaps under analogy of other food names like *γάλα* and *κρέας*. *Ἄλως* lived on in the papyri as late as A.D. 258-9, P Lond 1170 *verso*¹²⁴ (= III. p. 196). By *σταθμῶν ἅλης* in P Tebt II. 331¹⁴ (c. A.D. 131) we are apparently to understand *ἅλως*, "a quantity of salt." BGU III. 731¹¹ (A.D. 180) *ἅλως πλείστον* will serve as a further instance. Note *ἀλική*, "salt tax," common in early papyri: see *ἀλικός* below.

ἀλείφω.

Passim in papyri, e.g. P Fay 121⁶ (c. A.D. 100) *δ καὶ ἀλείψεις ἐπιμελῶς*, "which you will carefully grease," of a yoke-band. We find statues (*ἀνδριάντες*) the objects in BGU II. 362^{vii}. 18, x. 17 (A.D. 215). In P Oxy III. 528¹⁰ f. (ii/A.D.) a man, whose wife had gone away, writes to her that since they had bathed together a month before, he had never bathed nor anointed himself—*οὐκ ἄλουσάμην οὐκ ἤλειψα* (f. *ἡλειμμαί*). A curiously spelt perfect *ἐνήλεπα* from *ἐναλείφω* is found in a somewhat similar connexion in P Oxy II. 294¹⁵ (A.D. 22). Cf. also a third-century inscription in honour of a gymnasiarch, *φιλοτίμως ἀλείφοντι* (Milne *JHS* 1901, p. 284), noted by the editors on P Oxy III. 473³ (A.D. 138-60), where we find the substantive *ἡλειμμα*. Cf. also *OGIS* 59¹⁶ (iii/B.C.) *ἔπως ἔχουσιν εἰς τε τὰς θυσίας καὶ τὸ ἡλειμμα δαπανᾶν*. For the phrase "free from erasure" cf. BGU II. 666³¹ (A.D. 177) *ἐστὶν δὲ καθαρὸν ἀπὸ ἀλείφατος καὶ ἐπιγραφῆς*: cf. P Ryl II. 163¹⁷ (A.D. 139). As against the contention that *ἀλείφω* is the "mundane and profane" and *χρίω* the "sacred and religious" word (Trench), see P Petr II. 25 (a)¹², where *χρίσιν* is used of the lotion for a sick horse.

ἀλέκτωρ.

See Rutherford *NP* p. 307 for the history of this word (MGr *ἀλόχτερας*) in classical Greek. It is found in P Tebt I. 140 (B.C. 72) *τιμὴν ἀλέκτορος καὶ ἄρτοποιακος*. Add P Ryl II. 166¹⁰ (A.D. 26) *ἀ. ἔνα* (which, as in 167¹⁸, is promised as a yearly offering, in the proposal to take up a lease), P Fay 119²⁸ (c. A.D. 100) *ἀλέκτορας δέκα*, BGU I. 269⁴ (ii/iii A.D.) and IV. 1067²¹ f. (A.D. 101-2) *ἀλεκτόρων*. From a later time (iii/iv A.D., according to Leemans) comes P Leid VI. 31. 32, x. 1, where we have (τὸν) *ἀλέκτορα bis*, and then *ἀλεκτόρων*: so Wünsch *AF* 3¹⁸ (imperial) *ὁ ἀλέκτωρ*. It was clearly the normal *Κοινή* form; but *ἀλεκτρούων* may still be seen in P Oxy IX. 1207⁸ (A.D. 175-6?) *ἀ. τελείων τεσσάρων*, in the same phrase as BGU IV. 1067 *l.c.* It is noteworthy that *ἀλεκτρούων* occurs in the well-known Gospel fragment (*Mitteilungen* of the Rainer Papyri I. i. 54) *ὁ ἀλεκτρούων δις κοκκίζει*. Cf. Michel 692⁵ (i/A.D.) *ἀλεκτρούονα*, but in l. 27 of the same inscription *ἀλέκτορας*.

ἄλευρον.

The word (MGr *ἀλεύρι*) is found in the long magical papyrus P Lond 121⁵³⁹ (iii/A.D.) (= I. p. 101): cf. *ib.* 1170 *verso* 400 (A.D. 258-9) (= III. p. 204) *σάκκον ἀλεύρ[ο]ν*, and *ib.* 988¹⁸ (= III. p. 244) (iv/A.D.) *αὐτὸς γὰρ τὰ ἑαυτοῦ ἔχει ἄλευρα*.

ἀλήθεια.

The noun occurs frequently in prepositional phrases, *μετὰ πάσης ἀληθείας*, etc. *Ἐπ' ἀληθείας* is found in P Amh II. 68²³ (late i/A.D.) *ὁμνύομεν . . . εἰ μὴν ἐξ ὑγείους καὶ ἐπ' ἀληθείας ἐπιδεδοκ[ε]ναι*: so P Oxy III. 480⁸ (A.D. 132), and *Syll* 226¹⁷⁴ (iii/B.C.) *οὐ γεγενημένου τούτου ἐπ' ἀληθείας*, etc. This NT phrase is thoroughly idiomatic, we see, and not "translation Greek" in Mark. Other combinations are *ἐξ ἀ.*, P Oxy VII. 1032²³ (A.D. 162) *ἐ[κ] τῆς ἀ.*, P Flor I. 32¹⁴ (A.D. 298) *ἐξόμνυμι . . . ἐξ ἀ. καὶ πίστewς*. (For this collocation of nouns, cf. P Oxy I. 70⁵ (iii/A.D.) *πίστιν καὶ ἀλήθ[ε]ιαν ἔχει*, "is credited and accepted," of a contract (Edd.).) With 2 Jn¹, 3 Jn¹ *ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ*, cf. the Gemellus letters, P Fay 118²⁸ (A.D. 110) *ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν*, and *ib.* 119²⁸ (c. A.D. 100) *τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθειαν*. In much the same sense we find *ταῖς ἀληθ[ε]αίς*, P Ryl II. 105²⁸ (A.D. 136). For the noun without prepositions we may quote P Oxy II. 283^{13f} (A.D. 45) *ἐξ οὗ δεήσει γνωσθῆναι πᾶσαν τὴν περὶ τῶν προγεγραμμένων ἀλήθειαν*, P Giss I. 84¹⁴ (ii/A.D.) *φιλοῦσι νῦν οὗτοι τὴν ἀλήθ[ε]ιαν εἰπεῖν*, P Lond 412⁵ (A.D. 351) (= II. p. 280) *εἰ μὴ ὑπῆρχεν ἡμῖν ἡ τῶν νόμων ἀλήθ[ε]α*, *ib.* 897³ (A.D. 84) (= III. p. 206) *νυνεὶ δὲ ὑμεῖς τὴν ἀλήθειαν γράψαται*, etc. From v/vi A.D. comes an interesting Christian prayer in P Oxy VI. 925⁵ *φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χριστόν*. The form of the petition closely follows those of paganism.

ἀληθεύω.

We have noticed no early occurrence, but cf. P. Amh II. 142¹ (iv/A.D.) *ἀληθεύοντ* . . ., before a gap.

ἀληθής.

The adjective is common in formulæ: thus in the 42 documents (Ptolemaic) of the P Magd there are 17 instances, all like 1¹⁸ *καὶ ἐὰν ᾗ ἀ γράφω ἀληθῆς*, or to the same purport. So P Strass I. 41¹⁸ (c. A.D. 250) *δεῖ γὰρ τὰ ἀληθῆ λέγειν*, etc. It seems always to bear the normal meaning of "true in fact"; so *ἕρκος*, Wilcken *Ostr* 1150 (Ptol.). In P Tebt II. 285⁴ (A.D. 239) it is applied to "legitimate" children: cf. *ib.* 293¹⁷ (c. A.D. 187), where, with reference to an application to circumcise a boy, it is declared *ἀληθῆ εἶναι αὐτὸν ἱερατικοῦ [γέ]νους*, "that he is in truth of priestly family." In BGU IV. 1024^{vi}. 17 (iv/v A.D.) *οὐκ ἀληθῆς* is applied to a person. For the adverb we need cite only P Gen I. 55⁴ (iii/A.D.) *καλοκαγαθίαν ὡς ἀληθῶς ἀσύνκριτον ἐτίπαν*.

ἀληθινός

is less common still than *ἀληθῆς*, but is found in MGr. In P Petr II. 19 (1a)⁶ (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing *μηδέποτε ἄποπον*, *ὅπερ καὶ ἀληθινόν ἐστι*, and again (*si vera lectio*)

ib. 2 (3) (B.C. 260), where the writer assures his father ἐὶν ἄλλοις ἀλόπως ἀπαλλάσσεις εἴη ἂν ὥς ἐγὼ τοῖς θεοῖς ἔσομαι [χάριν ἀληθινόν], "if in other matters you are getting on without annoyances, there will be, as we have given, true gratitude to the gods": cf. *Syll* 316¹⁷ (ii/B.C.) παρὰσχομένων τῶν κατηγορῶν ἀληθινὰς ἀποδείξεις, and the same phrase in BGU IV. 1141¹³ (time of Augustus). Caracalla's edict, P Giss I. 40^{11, 27}, speaks of οἱ ἀληθινοὶ Αἰγύπτιοι as "easily distinguished by their speech." The word is also found in the fragmentary BGU III. 742^{11, 15} (A.D. 122) ἐὶ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἢ παραχώρησις ἐγένετο. In an obscure letter concerning redemption of garments etc. in pawn, P Oxy I. 114⁷ (ii/iii A.D.), we have ἀληθινοπρόφυρον translated by the editors "with a real purple (border?)." In *OGIS* 223¹⁷ (iii/B.C.) the Seleucid Antiochus Soter writes ἀπλάστως καὶ ἀληθινῶς ἐμὲ πᾶσι προσφερόμενους. In Wünsch *AF* 4⁴⁴ (iii/A.D.) we find εἰπω σοὶ καὶ τὸ ἀληθινὸν ὄνομα δὲ τρέμει Τάρταρα κτλ. For Christian examples of ἀληθινός from the papyri, see P Oxy VI. 925³ (v/vi A.D.) (= *Selections*, p. 131) Ὁ θ(ε)ς . . . δὲ ἀληθινός, and the Christian amulet of vi/A.D. edited by Wilcken in *Archiv* i. p. 431 ff. (= BGU III. 954, *Selections*, p. 132), where at l. 28 ff. we find—δὲ φῶς ἐκ φωτός, θ(ε)ς ἀληθινός χάρισον ἐμὲ κτλ.

ἀλιεύς.

The word is too common in itself to need illustrating, unless we recorded the appearance of the epithet ποτάμιος to indicate a fisherman who exercised his calling on the Nile. It is, however, a good example of the rule by which in Hellenistic of the second period (*i. e.* A.D.) two *i*-sounds are not allowed to come together: see *Proleg.* 3 p. 44 f. In this one case, in the nom. and accus. pl. of ἀλιεύς, dissimilation instead of contraction has taken place: ἀλιεῖς occurs in NT and in P Flor I. 127¹⁵ (A.D. 256), but note 119² ἀλι[εῖς] and 275⁶, from the same correspondence, and BGU IV. 1035⁶ (v/A.D.). Of course P Petr III. 59^{11, 8} belongs to a period when the phonetic difficulty was not felt. Another expedient was ἀλιέας, P Flor II. 201⁶ (iii/A.D.). Hellenistic does not follow the Attic contractions (Δωριῶς, -ῶν): cf. ἀλιέων BGU III. 756⁶ (A.D. 199), Ἐριέως P Petr III. 59 (a)¹⁴. We find ἀλιέων in P Amh II. 30²⁹ (ii/B.C.).

ἀλιεύω.

The verb occurs in P Flor II. 275²¹, from the Heroninus correspondence (middle iii/A.D.).

ἀλλά.

The closeness of ἀλλά to πλήν appears in more uses than one. Armitage Robinson, *Ephesians*, p. 205, has a note on a quasi-resumptive use of ἀλλά in Eph 5²⁴ which is closely paralleled by that of πλήν in ver. 33. Then there are instances of ἀλλά = "except." This is clear where we have ἄλλ' ἢ (as in 2 Cor 1¹³): thus P Petr II. 9 (3)⁹ (B.C. 241–39) ὥστε μηθὲν εἶναι ἐνταῦθα ἄλλ' ἢ ἡμᾶς, "There is no one left here except ourselves" (Ed.), *ib.* 46 (a)⁵ (B.C. 200) καὶ μὴ ὑποκείσθαι πρὸς ἄλλο μηδὲν ἄλλ' ἢ τὴν προγεγραμ[μέν]ην ἐγγύην, "has not been pledged for any other purpose than the aforesaid security" (*id.*), P Lond 897¹³ (A.D. 84) (= III. p. 207) δὲ μέντοιγε οὐ θάλω ἀλλά ἢ ἀνάγκη. In P Tebt I. 104¹⁰ (B.C. 92) μὴ ἐξίστω Φιλίσκωι γυναῖκα ἄλλην

ἐπ[α]ρχ[ε]ν[σ]θαι ἀλλὰ Ἀπολλωνίαν, "any other wife but A." (Edd.), shows the same use for ἀλλά alone. See *Proleg.* 3 p. 241 (with some additional remarks in the German ed., p. 269). G. C. Richards (*JTS* x. p. 288) observes on the note in *Proleg.*, "In Mk 4²² ἐὰν μὴ and ἀλλά are parallel, a usage which Aramaic explains but Greek does not." (Cf. the variants in Mk 9⁶.) Without doubting that an Aramaic background makes the usage all the easier, we can assert that Hellenistic Greek does admit this use of ἀλλά. For ἀλλά μὴν (not in NT) cf. P Oxy III. 472²⁷ (c. A.D. 130) ἀ. μὴν . νῦν πιστεύεις περὶ τούτων οὐσις, P Flor I. 89¹² (iii/A.D.) ἀ. μ. καὶ πρὸς τὴν παρακομ[δ]ην τ[ρ]ύτων [π]λοῖον παρασχεῖν σπούδασον. It is hardly necessary to illustrate the conjunction further.

ἀλλάσσω.

As so often happens, the simple verb (MGr ἀλλάζω) is outnumbered greatly by its compounds. We may cite *Syll* 178^{14, 23} (iv/B.C.) κεκτήσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι, P Oxy IV. 729⁴⁵ (A.D. 137) ἐὰν δὲ αἰρέμεθα ἀλλάσσειν κτήνη ἢ πωλεῖν ἐξέσται ἡμῖν, P Lips I. 107³ (middle iii/A.D.) ἀλλάξας τὸν λόγον, BGU IV. 1141^{41, 44} (Augustus), where a πορφύρα has been "bartered," P Oxy IV. 729⁴⁵ (A.D. 137) in association with πωλεῖν. In P Tebt I. 124²¹ (c. B.C. 118) "ἠλλαγμένοι seems to be equivalent to ἀπηλλαγμένοι rather than to have the meaning 'exchange'" (Edd.). An illiterate papyrus of A.D. 75 may be cited for the construction: BGU II. 597¹⁰ ἀλλαξέτω σε αὐτὸν (sc. a sack of wheat) Πασίων καλοῖς σπέρμασι. Σί here is we suppose for σοί: the dative σπέρμασι reminds us of the NT ἐν ὁμοιώματι (Rom 1²², from LXX), since the addition of ἐν to a dative is nothing out of the way. (Of course we are not questioning the influence of literal translation here.)

The verb is also found in the fragment of the uncanonical Gospel, P Oxy V. 840¹⁷ ff. τοῦτο τὸ ἱερὸν τ[έ]πον ἐν[τ]α καθαρὸν, ἐν οὐδεὶς ἄλλος εἰ μὴ] λουσάμενος καὶ ἀλλά[ξ]ας τὰ ἐνδύματα πατεῖ. For the substantive, see P Eleph 14² (late iii/B.C.) τὴν εἰθισμένην ἀλλαγὴν: it is fairly common.

ἀλλαχόθεν.

P Oxy II. 237^{7, 15} (A.D. 186) οὐκ ἀλλαχόθεν ἡγήσατο τὴν ἐξέτασιν ἔσεσθαι serves to support Jn 10¹. The word is classical, though assailed by Atticists (Thayer).

ἀλλαχοῦ.

For this form (= ἄλλοσε or ἀλλαχόσε), which is found in the NT only in Mk 1³⁸, cf. *Syll* 418³⁸ (iii/A.D.) ἀλλαχοῦ πεμπόμενοι. In P Lips I. 104²⁹ (i/ii A.D.) Wilcken (*Archiv* iv. p. 484) proposes now to read εἰ καὶ ἐφ' ἀλλαχῇ βαδίζετε, where ἀλλαχῇ is treated like an adjective (= ἄλλη) with δδῶ supplied. If the reading is accepted, we should place it with ἐκ τότε, ἀπὸ πέρυσσι, etc.

ἀλληλουῖα.

For this word which is generally used as a title in the Psalms, but occurs at the end of Ps 150, cf. the closing words of a strophe in a liturgical fragment of v/vi A.D., P Ryl I. 9¹¹ εὐλογή[σ]ω τ[ὸν] λαόν μου εἰς τὸν ἄωνα ἀλ(ληλουῖα?) with the editor's note.

It is also found at the end of an amulet (P Berol 6096): τὸ σῶμα καὶ τὸ δέμα (? αἶμα) τοῦ Χ(ριστο)ῦ, φέσαι τοῦ

δοῦλον σου τὸν φοροῦντα τὸ φυλακτήριον τοῦτο. ἀμήν, ἀλληλοῦα †ε† (Schaefer in P Iand I. p. 29).

ἀλλογενής.

This word,requent in the LXX and once in the NT (Lk 17¹⁸), is, according to Grimm, found "nowhere in profane writers." But note should be taken of the famous inscription on the Temple barrier, *OGIS* 598 (i/A.D.), beginning *μηθένα ἀλλογενή εισπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ περιβόλου*, "let no foreigner enter within the screen and enclosure surrounding the sanctuary." Josephus, in his description of the tablet (*Bell. Jud.* v. 193) substitutes *μηδένα ἀλλόφυλον παρίναί*, a good example of his methods of mending the vernacular Greek he heard and read. Mommsen argued that the inscription was cut by the Romans. We might readily allow the word to be a Jewish coinage, without compromising the principle that Jewish Greek was essentially one with vernacular Greek elsewhere. The word is correctly formed, and local coined words must be expected in every language that is spoken over a wide area.

ἐλλομαι.

The verb is used in P Ryl II. 138¹⁸ (A.D. 34) of a thief's incursion, just as *εἰσπηδάω*: *κατέλαβα τούτον διὰ νυκτὸς ἡλμένον εἰς κτλ.* "I detected him when under cover of night he had sprung into the farmstead" (Edd.). It is recurrent in the curious document P Ryl I. 28 (iv/A.D.), on divination by "quivering" of various parts of the body.

ἄλλος.

The differentia of *ἄλλος* as distinguished from *ἕτερος* may be left to the latter article. With *ἡ ἄλλη Μαρία* in Mt 27¹¹ cf. P Petr III. 59 (c) (Ptol.), where a great many names appear as *Θήσις ἄλλη, Κόνρης ἄλλος*, even where no duplicate appears in the document itself—its fragmentary character presumably accounts for this. (Grimm's article on *Μαρία* (3) suggests the remark that the repetition of the same name within a family is paralleled in papyri: thus P Petr III. 117 (g) 11. 17 f. [*Μάνρης μικρὸς Τεώτος καὶ Μάνρης ἀδελφὸς ὡσαύτως*—we quote without prejudicing the discussion as to the Maries!]) The form *τᾶλλα* with crasis is frequent: see Witkowski² (Index) p. 162 for several instances. For *ἄλλος* used = *alter*, see *Proleg.* p. 80 n.², where an ex. is quoted from a Doric inscr. as early as B.C. 91. An idiomatic use of *ἄλλος* may be quoted from P Oxy VII. 1070²² *μή . . . , δ μή εἴη, ἀλ' ἐξ ἄλλων γένηται*, "lest . . . , what heaven forbid, we find ourselves at sixes and sevens" (Edd.): the note is, "*ἀλλ' ἐξ ἄλλων*, if the letters are rightly so interpreted, seems to be a phrase meaning out of harmony, one person doing one thing and another another."

ἀλλοτριεπίσκοπος.

For the formation of this rare word (in NT only I Pet 4¹⁵) cf. *μελλοφύβος* P Oxy IX. 1202¹⁷ (A.D. 217), *δειγματοόρ(ην)* and *χωματοεπιμ(ελήτης)* P Lond 1159²⁷ and 29 (A.D. 145-7) (= III. p. 113), the former also P Oxy I. 63⁸ (ii/iii A.D.) *τοὺς δειγματοόρτας καθ' αὐτὸν ἀναπέμψαι πρὸς [υ]ποστα[σ]αν*, "send up the inspectors yourself to the examination" (Edd.). For the meaning of *ἀ.* Deissmann *BS* p. 224) cites a synonymous phrase from BGU II.

531¹¹.²² (ii/A.D.) *οὔτε ἐμὶ ἄδικος οὔτε ἐ[λ]λοτριῶν ἐπιθυμῆς*, and see further Zeller *Sitzungsberichte der Berliner Akademie*, 1893, p. 129 ff., where the word is explained from parallels out of the popular philosophy of the day, e.g. Epict. iii. 22, 97 *οὐ γὰρ τὰ ἀλλότρια πολυπραγμονεῖ, ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ, ἀλλὰ τὰ ἴδια*. See also *ZNTW* vii. p. 271 ff. On the possible bearing of the word on the date of I Pet, see Jülicher *Introduction to the NT*, p. 213.

ἀλλότριος.

P Oxy VII. 1067⁶ ff. (a very ungrammatical letter of iii/A.D.), *μάθε σὺν ὅτι ἀλλοτρίαν γυναῖκα (ἡ ἀλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, "know then that a strange woman is made his heir" (Ed.). The adjective is common in the sense of *alienus*, "belonging to others": one or two special applications may be cited. A rescript of Gordian (P Tebt II. 285⁵), which Wilcken marks as suffering from translation out of Latin, uses *τοὺς ἀλλοτρίους* for "outsiders," as against legitimate children. P Giss I. 67¹⁹ (ii/A.D.) *τὸ γὰρ ἀλλ[ότ]ριον ἐποίησα ξυ[]* . . . seems to imply "I did what was foreign to me," but the lost context may change this entirely. *Ib.* 99⁶ (ii/iii A.D.) *κατὰ τὸ τῶν αὐτο[χ]θόνων Αἰγυπτίων ἀλλότρια ταῦτα ἦν*, *ἰδράτο δὲ ὅμως*. P Tor I. 1^{viii}.³ (Ptol. Euergetes) *προέφεροτο ἀλλότριον εἶναι τὸ παρεισαγόμενον ὑπ' αὐτοῦ*. P Oxy II 282⁹ (A.D. 30-5) *ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιώ[σεως]*, "became dissatisfied with our union" (Edd.): so P Ryl II. 128¹⁰ (c. A.D. 30) *ἀλλότρια φρονήσασα*, "changed her mind," of a mill-hand leaving her work. BGU II 405¹² (A.D. 348), *ἔξεν με εἶναι καὶ ἀλλότριον αὐτῆς*, gives the genitive dependent on it, and *ib.* IV. 1121²² (B.C. 5) *μήτε ἴδια μήτ' ἀλλότρια* has the antithesis which characterizes best its meaning.

ἀλλοτριόω.

P Tebt I. 105²² (B.C. 103) *καὶ μὴ ἐξέστω αὐτ[ῶι] ἄλλοτρι[οῦν] . . . τὴν μίσθωσιν*. BGU IV. 1024^{iv}.¹⁰ (iv/v A.D.) *σὺ δὲ ἐπεβούλευσας σῶμα (ἡ σῶματι) ἀλλοτρι[ο]θεῖντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων*. This last has the sense which in NT is expressed more strongly by the perfective compound *ἀπαλλοτριῶν*.

ἀλλόφυλος.

For this classical word (Ac 10²⁸) cf. BGU I. 34¹¹.^{8, 11}, *ib.* II. 411² (A.D. 314) *Ἀβρηλῶν Ἀτρή ἀλλοφύλου γεοργῶ χαίρει[ν]*, *ib.* 419² (A.D. 276-7) *Ἀ[β]ρήλιος . . . ἀλλόφυλος ἀπὸ κόμης Φ[ι]λαδελφείας*, and *ib.* III. 858².⁶ (A.D. 294). *Preisigke* 3441 (from Elephantine) *τὸ προσκύνημα τ(ῶ)ν ἀλλοφύλ(ω)ν*. See also the citation from Josephus (s.v. *ἀλλογενής*).

ἄλλως

was common, though it curiously occurs only once in NT. Thus P Tebt II. 459² (B.C. 5) *καὶ μὴ ἄλλ[ω]ς πόησης*—a frequent phrase in letters conveying an urgent request. P Flor II. 151¹⁰ (A.D. 267) *μὴ ἐπ' αὐτοὺς στρατιώτης ἀποσταλῇ καὶ ἄλλως ἐφόδιον βλαβῶσιν*, etc.

ἀλοῦα.

With the substantive *ἀλοτρός*, which is found as a variant in LXX Lev 26⁵, Amos 9¹², may be compared P Tebt I.

481⁶ f. (c. B.C. 113) *δυνων πρὸς τῇ παραδόσει τῶν ἐκφορίων* καὶ τοῦ ἄλογοῦ, where however from its dependence on *παραδόσει*, the editors understand ἄ. to refer to a payment of some kind, probably to various minor taxes at the *ἄλως*. See also BGU IV. 1031¹¹ (ii/A.D.) *δρα μὴ ἀμελήσης τὸν ἄλογον τῆς νησοῦ*. (It is better with Crönert *s.v.* to write the word with smooth breathing, instead of following the abnormal ἄ. of the Attic cognate *ἄλως*.)

ἄλογος.

The adverb occurs in the curious acrostic papyrus of early i/A.D., P Tebt. II. 278³⁰ f., where the story of the loss of a garment is told in short lines, beginning with the successive letters of the alphabet—

ζητῶ καὶ οὐχ εὕρισκω.
ἦρτε ἄλόγως.

"I seek, but do not find it. It was taken without cause." In P Fay 19³ f. (Hadrian's letter) the writer asserts that his death took place οὔτε ἀπ[ρὸ] οὗτε ἄλόγως οὔτε οἰκτρῶς οὔτε ἀπ[ρὸ]σ[τ]οκῆ[τ]ως οὔτε ἀνοήτως, the sense of "unreasonably" seems clear, ἄλόγως being emphasized by ἀνοήτως, as ἀπρὸς is by ἀπροσδοκῆτως. So BGU I. 74⁸ (A.D. 167) καὶ γὰρ ἂν ἄλογον εἴη κτλ., P Lond 973 ⁸¹¹ f. (iii/A.D.) (= III. p. 213) μὴ δόξης με ἄλόγως [. . .], P Tebt II. 420⁸ (iii/A.D.) ἄλογος (l. -ως) ἐξήλθατε ἀπ' ἐμοῦ. Later examples are P Lips I. 111³⁰ (iv/A.D.) and P Amh II. 145¹⁶ (iv/v A.D.) ἐλνῆθητι διότι ἀπεδήμησας ἄλόγως, "I am grieved because you went away without cause." There is a curious use of a derived verb in P Tebt I. 138 (late ii/B.C.), where an assailant σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενος με ἀλογῆσαι κατήνεγκε [πλ]ηγαῖς τρισὶ κτλ.—a rather aggressive "neglect" or "contempt"! Cf. BGU I. 2214¹ (A.D. 114) (= *Selections*, p. 75) ἄλογόν μοι ἀηδῖαν συνεστήσατο, "picked a senseless quarrel against me," and similarly P Ryl II. 144¹⁸ (A.D. 38), P Lond 342⁸ (A.D. 185) (= II. p. 174), *ib.* 214⁸ (A.D. 270-5) (= II. p. 161), *χθες ἄλόγως γενόμενος εἰς ἀμπελικὸν χωρίον*, "entered violently" or "without authorisation." Similarly P Flor I. 58⁷ (iii/A.D.) ἄλόγως ἐπελθόντες δίχα παντὸς νόμου, a "brutal" assault. We shall see a similar activity developed in *καταφρονεῖν*. On the other hand BGU IV. 1024¹¹ (iv/v A.D.) *ἔδοξεν τῷ Ζ. ἄλογον εἶναι τὴν ἀξίωσιν* shows the sense "unreasonable." P Grenf II. 77⁸ (iii/iv A.D.) ἄλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ἡμῶν is not far from "unfeelingly." P Oxy III. 526⁴ (ii/A.D.) οὐκ ἤμην ἀπαθὴς ἄλόγως σε καταλείπιν, "so unfeeling as to leave you without reason" (Edd.). And so on, always with a sense going decidedly beyond "unreasonably" and shading into "brutally." Hence the noun use of the modern Greek *ἄλογο*, "horse": it is nearly approached in P Oxy I. 138³⁰ (early vii/A.D.), *χορηγήσαι ἄλογα εἰς τὰς γεουχικὰς χρείας*, where animals in harness are meant, if not horses exclusively. Prof. Thumb remarks that as early as Dion Cassius the word = "animal": cf. Hatzidakis *Einl.*, p. 34 f. Ps 32⁹ supplies the line of development.

ἄλυνός.

BGU I. 141^v. 22 (iii/A.D.) *τυρῶν ἄλυνόν, ib.* IV. 1069 *verso*. 1⁹ *τιμὴ ἴψτου εὐπρακ[τ]οῦ καὶ ἄλυνκῆς*: the last two words are interlinear, and their relation is not clear—

the writer is illiterate enough to mean "cheap and salted beer," no doubt a popular beverage then as now. But query? Mayser *Gr.* p. 102 shows that *ἄλυνός*, really a distinct word, supplants the earlier *ἄλυνός* in Hellenistic.

ἄλυπος.

For this common Greek word, which in the NT is confined to Phil 2²⁵, cf. P Petr II. 13¹³ (B.C. 258-3) *πάν ἐμολ ἔσται ποφροντισμένον τοῦ σε γενέσθαι ἄλυπον [πάντως?]*, "I have used every forethought to keep you free from trouble" (Ed.): so BGU I. 246¹⁷ (ii/iii A.D.) *πῶς ἄλυπος ἦν*. For this adverb see P Petr II 2 (3)¹⁴ (iii/B.C.) (= Witkowski, *Erp* 2 p. 22) *εἰ ἔρρωσαι καὶ ἐν τοῖς ἄλλοις ἄλυνος ἀπαλλάσσεις, εἴη ἂν, ὡς ἐγὼ τοῖς θεοῖς εὐχόμεν[ος] διατελῶ*].

ἄλυνος.

Syll 586⁸⁶ (iv/B.C.), 588²² (ii/B.C.) *al.* P Leid W¹¹. 32 *πᾶσα ἄλυνος ἀνυθῆτω*. Two diminutives may be quoted. 'Ἀλυνσί-διον (MGr ἄλυνσιδα) occurs in P Oxy III. 496⁸ (A.D. 127) and 528³⁰ (ii/A.D.). A simpler form appears in P Hib I. 121⁸ (B.C. 250) ἄλυνιον.

ἄλυνσιτελής.

P Tebt I. 68²¹ (B.C. 117-6) *τῷ[ν] ἄλυνσιτελῶν γενῶν* of inferior crops, "unprofitable" by comparison with wheat.

ἄλων.

The old form *ἄλως*, in the "Attic" declension, is still very much more common in papyri, e.g. P Fay 112¹⁸ f. (A.D. 99) *μὴ σπουδαστέωσαν ἄλω*, "do not let them be in a hurry with the threshing-floor," P Lond 314¹⁷ (A.D. 149) (= II. p. 190) *ἐφ' ἄλφ τῶν ἔδαφῶν, i.e.* as soon as the corn is threshed; but the NT third declension form is found in P Tebt I. 84⁸ (B.C. 118) ἄλῶνοι (= *ων*, see *Proleg.* p. 49), PSI 37¹ (A.D. 82) *ἐφ' ἄλῶνων*, BGU II. 651⁸ (ii/A.D.), *ib.* III. 759¹¹ (ii/A.D.), P Strass I. 10⁸⁰ (iii/A.D.), P Lond 1239¹³ (A.D. 278-81) (= III. p. 52), and *ib.* 976⁷ (A.D. 315) (= III. p. 231). See further Crönert *Mem. Herc.*, p. ix. The derivative ἡ ἄλωνία, the space reserved for a threshing-floor, occurs P Tebt II. 346⁸ (early i/A.D.), BGU I. 146⁸ (ii/iii A.D.), P Lond, 1170 *verso*⁸⁴ (A.D. 258-9) (= III. p. 202), and P Oxy X. 1255⁸ (A.D. 292).

ἄμα.

The adverbial use seen in Mt 20¹ may be illustrated by P Flor I. 36⁸ (c. iv/A.D., init.) *μνηστευσάμενον μου . . . τὴν . . . [θ]υγατέρα . . . [ἄ]μα ἐκ νηπίας ἡλικίας*, P Oxy VII. 1025¹⁶ (late iii/A.D.) *τῶν θεωρίων ἀμ' αἵ[ρ]ιον ἦντι ἐστὶν ἰ ἀγομ[έν]ων*. For ἄμα = "at the same time," see P Giss I. 13⁸ (ii/A.D.) *πέμψεις ἄμα τὰς γ' ἐπιστολάς*, P Oxy IV. 798 (probably B.C. 183) *ὡς δ' ἂν παραγένοιται οἱ σιτολόγοι ἐπὶ τὴν παράληψιν τῶν σιτικῶν ἀπομετρήσομεν ἄμα καὶ ταῦτα, al.* With ἄμα c. dat. "together with," cf. P Oxy IV. 658¹⁸ (A.D. 250) *τῶν ἱερῶν ἐγευσάμεν ἄμα τῷ υἱῷ μου*, so with a dat. P Rein 261⁴ (B.C. 104) *ἄμα τῇ συγγραφῇ ταύτῃ ἀναφερομένην*, P Oxy VI. 975 (i/A.D.) a loan to be repaid ἄμα τῇ μῇ τρύ[γ]ῃ, P Petr I. 24 (3) (c. B.C. 249) ἄμα τῇ λοιπῇ ἀγορᾷ ἢ εἰλήφασιν ἐν βασιλικῷ, P Flor I. 61⁸ (A.D. 210) *ἐχειροτονήθη ἀμ' ἄλλοις, ib.* 21¹⁶ (A.D. 239) ἄμα τοῖς τῆς κώμης δημοσίοις (neuter) *πᾶσι*. The use of ἄμα therefore as an "improper" preposition was not unusual.

Paul however prefers to keep it as an adverb, adding *σύν* (1 Th 4¹⁷, 5¹⁰): for the preposition only Mt 13³⁰ is quotable from NT, and even there D adds *σύν*. We may compare *ὁμοσε* c. dat. in P Lips Inv 266 (ii/A.D.—*Archiv* v. 245) *ὁμοσε ταῖς ἄλλαις εὐεργεσίαις*. Thayer's note that “*ἄμα* is temporal and *ὁμοῦ* local, in the main” (from Ammonius), has support from most of our examples. Both usages are illustrated in the Ptolemaic Pathyris papyrus (*Archiv* ii. p. 515 f.) *ἐπεὶ γέγραφεν ὁ πατήρ συνμόγειν ἄγων τοὺς Κροκοδιλοπολίτας καὶ ὑμᾶς ἄμα, ὁρθῶς ποιήσετε καὶ κει-
χαρισμένους ἐτοίμους γενέσθαι ὥς ἄμα ἡμῖν συνεφορμήσετε*.

ἀμαθής.

From the Hellenistic period, but in the local dialect, is the well-known Epidaurus inscription, *Syll* 802 (iii/B.C.): here in l. 30 we have *ὑπόγραμμα τῆς ἀμαθίας*, of a votive silver pig offered in the shrine. The adj. (2 Pet 3¹⁶) might from its NT record be literary. J. B. Mayor (*in loc.*) remarks, “It is strange that so common a word as *ἀμαθής* should not be found elsewhere in the NT or LXX, its place being taken by such words as *ἰδιώτης* (Ac 4¹³, 1 Cor 14¹⁶, 23), or *ἀγράμματος* (Ac 4¹³), or *ὁ ἀγνοῶν* (Heb 5³).” But our failure to find exx. from Hellenistic sources agrees with this absence.

ἀμαράντος.

With the use of this adjective in 1 Pet 1⁴ *κληρονομήαν . . . ἀμαράντον* may be compared a passage in the Apocalypse of Peter 5, *καὶ ὁ κύριος ἔδειξέ μοι . . . τὴν γῆν αὐτὴν ἀνθοῦσαν ἀμαράντους ἀνθοῖς*. See also a poem engraved on a sepulchral monument erected by Euergetes II. (B.C. 145–16), in honour of his wife Aphrodisia, where the following words occur, *μένοντ' ἐπὶ γῆς ἀμαράντοι, ὅσων ἐγὼ ναίω δάματα Φερσεφόνης* (*Archiv* i. 220). Wisd 6¹³ reinforces this rare Petrine word (cf. *ἀμαράντινος* 5⁴): for its outside record see Thayer, who quotes *CIG* II. 2942 (c)⁴, a iii/iv A.D. inscription on a gladiator's tomb, ending *ἔσχ[α] τέ[λος] βίотου χερσὶν φονίας ἀμαράντο[ν]*. It is a proper name in P Ryl II. 166³⁰ (A.D. 26) *Γάιος Ἰούλιος Ἀμαρ[ά]ντου*.

ἀμαρτάνω.

It will be convenient to give (non-Christian) citations for this important word fully. In a private letter of the time of Augustus the writer complains—*ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ* (cf. Ac 25⁸, etc.), BGU IV. 1141¹⁴ff.: cf. l. 8 *ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἀμάρτημα ἔναι* (l. *ἔναι* = *ἔνεστι*). BGU III. 846 (i/A.D.) (= *Selections*, p. 93, *Documents*, p. 259) is an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her, etc.—*λοιπὸν οἶδα τῇ αἰματιᾷ παρέσχημαι, παιπαλίδευμαι καθ' ὃν δὴ* (corrected from *δὴ*) *τρόπον, οἶδα, ὅτι ἡμάρτηκα* (l. 10 ff.), “But I know I have been punished with what I have brought upon myself, in a way that I know, for I have sinned”: cf. Lk 15^{18, 21}. In the interesting rescript of an Emperor to the Jews, P Par 68¹⁰ff., we read, *καὶ γὰρ τ[οῦς] εἰς ἡμᾶς ἀμαρτάνοντας δε[όντως] κολάζεσθαι* εἰκόσ. In P Oxy I. 34^{11, 4} (A.D. 127) a Roman prefect uses some strong language about infringement of his instructions regarding certain archives: *ἀδειαν ἱκανοῦς ἂν ἀμαρτάνουσι ἑστέθ[α]* *νομιζόντες*, “imagining that they will not be punished for their illegal acts” (Edd.).

PART I.

ἀμαρτήμα.

In P Oxy I. 34^{11, 13} (ci. under *ἀμαρτάνω*) we read *τοὺς παραβάτας καὶ τοῦ[ς] διὰ ἀπειθίας κ[αὶ] ὡς ἀφορμὴν ζητοῦν-
τας ἀμαρτημάτων[ν] τιμωρήσομαι*, “any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment.” The substantive is also found in conjunction with *ἀγνόημα* (see s.v.) in P Tebt I. 5⁸ (B.C. 118) and BGU IV. 1185⁷ (late i/B.C.): cf. P Par 63^{xiii, 2}ff., a letter of Ptolemy Euergetes II. (B.C. 165), *ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισὶν ἀγνοήμασιν ἢ ἀμαρτήμασιν κτλ.* See also BGU IV. 1141⁸, quoted under *ἀμαρτάνω*, and P Flor II. 162¹⁰ (midd. iii/A.D.) *τὰ παλαιὰ σου ἀμαρ[τ]ήματα ἐπεξελείψε[ω]ς τεύξεται*.

ἀμαρτία.

In an inscription of Cyzicus territory (*JHS* xxvii. (1907) p. 63), which F. W. Hasluck supposes to belong to iii/B.C., we find *ἀμαρτίαν μετανόει*, and the word is also found in the interesting *Syll* 633¹⁴ff. (ii/A.D.) which illustrates so many NT words, *ὅς ἂν [sic leg.] δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιμεγίσθηται, ἀμαρτίαν ὀφίλειται Μηνὶ Τυράννῳ, ἣν οὐ μὴ δύνηται ἐξελῆσθαι*. See also P Lips I. 119 *recto*³ (A.D. 274) . . . *τ[ῶν] ἀμαρτιῶν[ν] τὰς πονηρίας συνεχῶ[ς] ἀνορθοῦμένων*, P Oxy VIII. 1119¹¹ (A.D. 254) *αὐτὸς ὑπέσχετο ἀντὶ τῆς ἀμαρτίας, ἀγνοίας πρ[ὸ] φασιν ὑποτιμησάμενος, ὑποστήσεται τῇ [με]τὰ τοῦτο τὰς λειτουργίας*. On the Greek conception of *ἀμαρτία* see *CR* xxv. pp. 195–7, and xxiv. pp. 88, 234.

ἀμαρτυρός.

P Flor I. 59¹³ (A.D. 225 or 241) *ἵνα μὴ ἀμαρτυρον ᾦ*. To its literary record may be added Callimachus *Frag.* 442 *ἀμαρτυρον οὐδὲν αἶδω*.

ἀμαρτωλός.

appears in *OGIS* 55³⁰ (B.C. 240) *ἐὰν [δὲ] μὴ συντελεθῇ ὁ ἄρχων καὶ οἱ πολῖται τὴν [θυσίαν] κατ' ἐνιαυτόν, ἀμαρτωλοὶ ἔστωσαν [θεῶ]ν πάντων*, “sinners against all the gods.” Cf. also the common phrase in sepulchral epitaphs in the southwest of Asia Minor containing a threat against any one who shall desecrate the tomb, *ἀμαρτωλὸς ἔστω θεοῖς (κατα-)χθονίοις*, “let him be as a sinner before the (sub)terranean gods”: see Deissmann *LAE* p. 115, who regards the genitive after *ἀμαρτωλός* as a possible “provincialism of S.W. Asia Minor.” (See under *ἐνοχος*.) He cites another occurrence, from the same locality, with the formula as in *OGIS* 55 (p. 116 n.). Schlageter p. 24 adds *IG* III. 461 a. These instances are sufficient to prove the “profane” use of the word, as Cremer (*ap.* Deissmann *ut s.*) admitted in his Appendix.

ἀμαχος.

Cos 325⁹ *ἀμαχος ἀληθινός χρόνος πᾶς ἦν δὲν εἶπον, οὐδ' ἐχω[ρ]ισθῆναι ποτε*—a sepulchral inscription by a husband in memory of his wife—illustrates the non-military use of the word found twice in the Pastorals (1 Tim 3², Tit 3²). So also an epitaph from Apameia (c. iii/A.D.) in *Kaiibel* 387, *ἀμαχος ἐβίωσα μετὰ φίλων καὶ συγγενῶν*.

ἀμάω.

The word is almost entirely poetical in earlier Greek, though found in Herodotus. Plutarch has it, and P Hib I.

47¹² (an uneducated letter of B.C. 256), *θερίζειν δὲ καὶ ἀμᾶν*, "to mow and to reap," which indicates its place in the vernacular.

ἀμελέω.

This common vernacular word is used absolutely in P Tebt I. 37²⁸ ff. (B.C. 73) *ἐὰν δὲ ἀμελήσης ἀναγκασθήσῃμαι ἐγὼ ἐλθεῖν αὐριοῦν*, P Oxy IV. 742¹⁴ (B.C. 2) *μὴ ἀμελήσης*, P Giss I. 13²² f. *ἐὰν ἐξετάσης περὶ τῶν ἔργων, οὐκ ἀμελῶ, αλ.* For the construction with the genitive, see P Fay 112⁹ (A.D. 99) *ἡμεληκας αὐτοῦ*, *ib.* 125³ (ii/A.D.) *μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ*, "do not neglect the ballot for the strategus," P Oxy I. 113¹⁸ (ii/A.D.) *μὴ δόξης με ἡμεληκότα τῆς κλειδός*, "do not think that I took no trouble about the key" (Edd.), P Tebt II. 289⁸ (A.D. 23) *ὅτ' ἐμειλουῦντα τῆς εἰσπράξεως*, *ib.* 421¹⁰ (iii/A.D.), etc., and even with the dative in the illiterate P Par 18⁴ *μὴ ἀμελήσεις (ἡ ἀμελήσης) τῷ υἱῷ μου*. For the passive may be quoted P Giss I. 41¹¹ 2¹ (time of Hadrian) *ὑπὸ τῆς μακρῆς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]άπασιν ἀμεληθέντα τυγχάνει*, and P Lond Inv. Nr. 1885 v. 12 (in *Archiv* vi. p. 102) (A.D. 103) *ἐν ὧν τὰ βιβλία ἀνανκεώτατα ὄντα μὴ ἀμεληθῇ*. 'Αμελέω is followed by the infinitive in P Grenf II. 38⁴ (B.C. 81) *μὴ ἀμελήσ[ας] α[.] ἀγο[ρά]σαι*. For the substantive, see P Oxy I. 62⁹ (iii/A.D.) *ἐκ τῆς σῆς ἀμελείας*, "through any neglect of yours"; and for the adj. a letter from Hermopolis Inv. Nr. 74 (quoted P Giss I. 13²² note) *Ἐπαφρόδειτος ἕως τούτου οὐδὲν ἀμελείσμενον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασι σου*.

ἀμεμπτος.

In a private letter of the time of Augustus the writer remarks *κατὰ τὴν [ἐ] φιλιαν σου [ἐ] δέλω* ἀμεμπ[ον] ἐματὸν ἐτήρησα (BGU IV. 1141²⁵). For the adjective in a marriage contract see CPR I. 27¹² (A.D. 190) *αὐτῆς δὲ τῆς Θ. ἀμεμπτον καὶ ἀκατηγόρη[τον] ἑαυτὴν παρεχομένην (sic)*. It is common in sepulchral epitaphs in conjunction with *χρηστός*. *OGIS* 443⁹ (i/B.C.) has *τὴν τε τῶν . . . νεανίσκων ἐνδημίαν ἐτ[ε]κ[ον] π[α]ράχεται καὶ ἀμεμπ[ον]*—Dittenberger's supplement is at least plausible. For the adverb see P Giss I. 98⁵ (ii/A.D.) *τὰ τέσσερα οὐν κολοφώνια τὰ ἐπιβόλοντά μοι δότε αὐτῇ ἀμέμπτως, ἀλλ' ἐν τάχει*, P Lond 924⁴ (A.D. 187–8) (= III. p. 134) *ἀ. πληρουμένων*—little more than "duly paid," P Oxy III. 473⁴ (A.D. 138–60), *ib.* 496⁸ (A.D. 127) *συμβιούτσας οὐν ὡλλή[λο]ις ἀμέμπτω[ι] οἱ γ[α]μοῦντες*, and IV. 724¹⁰ (A.D. 155), a contract of apprenticeship to a shorthand writer, where provision is made that the pupil shall be taught not only to write fluently, but to read what he has written ἀμέμπτως. From the inscriptions cf. *OGIS* 485¹² f. *ὅς λοιπὸς δὲ φιλοτιμίας τελιάσαντα ἀγνὸς καὶ ἀμέμπτως*.

ἀμέριμνος.

BGU II. 372¹¹ 16 (A.D. 154), "let them come down ἀμ[ε]ρίμνοι." The same papyrus I. 7 shows the subst. ἀμεριμνία united with ἀσφάλεια as frequently in the papyri. For the adjective see also P Fay 117²² (A.D. 108) *ἐκτιναξάν τὸν διαιρον (?) εἶνα ἀμέριμνος ᾗ*, P Oxy VI. 933¹⁹ f. (late ii/A.D.) *καὶ περὶ τοῦ οἴκου ἀμέριμνος γέινου ὡς σοῦ παρόντος*, "have no more anxiety about your household than you would if you were present" (Edd.), and P Flor II. 157

(iii/A.D.), where instructions are given to supply certain workmen with provisions, in order that they may be able to work heartily—*ἔχοντες τὸ ἀμέριμνον τῶν τρῶφον*. For the adverb cf. P Iand 8¹² (ii/A.D.) *διαπέμψ[ομαι] διὰ τοῦ ὀνολάτου ἀμερίμνω[ς]*, "mittam secure" (Ed.). P Lips I. 105²⁰ (i/ii A.D.) has *ἐνα μόντοι ἀμεριμνότερον ἔχης, γράφω σοι*. Cf. *ib.* 110¹⁴ (iii/iv A.D.) *ἐνα ἀμέριμνος ὦμαι (= ὦμαι, a middle form)*, BGU II. 417⁷ (ii/iii A.D.), etc.: the formula, with slight variations, is common. An adjective ἀμεριμνικός is found P Fay 130¹⁰ (iii/A.D.). P Amh II. 136 (iii/A.D.) has both *ἀμ[ε]ρίμνω[ς]* and the derived verb ἀμεριμνῶ in the sense "free from anxiety": cf. P Oxy VI. 930⁸ f. (ii/iii A.D.) *ἡμερίμνον γὰρ περὶ αὐτοῦ εἰδὺς ὅτι κατὰ δύν[α]μιν μέλλει σοι προσέχειν*, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability." 'Αμεριμνία also occurs in an almost unintelligible sentence at the beginning of P Oxy I. 34¹ 3 (A.D. 127): cf. BGU IV. 1082⁷ (iv/A.D.) *ὑπὲρ ἀμεριμνίας*. It will be seen that the NT meaning alone is attested from the vernacular documents. Its tone in them suggests that "anxiety" rather exaggerates the word. So in Mt 28¹⁴ we might paraphrase "we will put it right with the Procurator, so that you need not trouble"; and in 1 Cor 7²² the verb that follows clearly does not suggest *anxious* care.

ἀμετάθετος.

In *OGIS* 331⁵⁸ (ii/B.C.) King Attalus II of Pergamon, writing to the Pergamenes, orders his rescript to be placed in the temples, *ὥπως ἂν εἰς τὸν ἅπαντα χρόνον ἀκίνητα καὶ ἀμετάθετα μένῃ*: cf. *ib.* 335⁷² (an Aeolic inscription, ii/B.C.) *[τὰ δὲ κείμενα ὑπ[ε]ρ[ε]ῖσι κύρια καὶ ἀμετάθετα*. A letter from Sufenas Verus in *Lafoscade*, no. 105¹¹ (A.D. 131) has *βεβαίω ἐπὶ τε τῷ ἀσάλευτον [sc. τὴν δωρεάν] καὶ ἀμετάθετον εἰς τὸν αἰὶ χρόνον εἶναι καὶ κτλ.* P Oxy I. 75¹⁵ (A.D. 129) *ἐφ' ᾗ [sc. διαθήκη] ἀμεταθέτω ἀμφοτέροι ἐτελεύτησαν, and ib. III. 482²⁸ (A.D. 109) διαθήκη, ἐφ' ᾗ καὶ ἀμεταθέτω ἐτελεύτα* ("which will was unchanged at his death"), show that the word was used as a technical term in connexion with wills. The connotation adds considerably to the force of Heb 6¹⁷ f.

ἀμετακίνητος.

The adjective ἀκίνητος occurs P Gen I. 11⁶ (A.D. 350) *ἐκ δικαίου καὶ ἀκινήτου κλήρου*, and in *OGIS* 331⁵⁸, cited under ἀμετάθετος.

ἀμετανόητος.

P Lips I. 26⁴ f. is late (beginning of iv/A.D.), but *ὁμολογούμεν [ἐκ]οῦσία καὶ α[ν]θυρατέφ καὶ ἀμ[ε]τανοήτῳ γνώμῃ* seems to be a legal formula, such as would presumably suffer little change with time: it occurs a little earlier (A.D. 289) in P Strass I. 29²¹, the same three words (adverb form) in the same order. Its active force agrees with that in Rom 2⁵. (Norden *Agnostus Theos* p. 135 translates the word here "unbussfertig," and refers to Bonhöffer *Epiktet u. das NT* p. 106 f., who claims that in this word (as in *μετάνοια, -νοεῖν*) "gewissermassen der Gegensatz des antiken und des christlichen Denkens spiegle.") But in CPR I. 216⁵ (i/ii A.D.) *κυρίαν καὶ βεβαίαν καὶ ἀμετανόητον*, P Grenf II. 68, 70 (iii/A.D.)—duplicate deeds of gift—*ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαιρέτῳ καὶ ἀμετανοήτῳ . . . μέρος τέταρτον κτλ.* there is a passive sense "not affected by change of mind,"

like ἀμεταμλητος in Rom 11²⁹. So P Lond 1164 (4)⁵ (A.D. 212) (= III. p. 166) κυρίως καὶ ἀναφαιρέτως καὶ [ἀ]μετανοήτως.

ἄμετρος.

The form ἀμέτρητος occurs in a touching sepulchral inscription regarding a husband and wife from Rhodes *IMae* 149 (ii/B.C.): ταῦτὰ λέγοντες ταῦτὰ φρονοῦντες ἤλθομεν τὸν ἀμέτρητον ὁδὸν εἰς Ἀΐδαν.

ἀμήν.

qθ is a common symbol in the Christian papyri for ἀμήν, 99 being the sum of the numerical equivalents of the letters (1 + 40 + 8 + 50): see e.g. P Oxy VI. 925⁷ (v/vi A.D.), where a prayer for guidance regarding a certain journey concludes—γίνετο, qθ, “so be it; Amen,” and P Iand I. 61⁶ (a Christian amulet—v/vi A.D.) with the editor’s note. In P Oxy VII. 1058 (iv/v A.D.) the word is written out in full, θ ὁ (ἐ)ς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀφρουᾶν. ἀμήν, “O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.” (Ed.)

ἀμήτωρ

does not happen to occur in our documents. For its connotation in Heb 7³ see ἀπάτωρ, and note Grimm’s citations from Philo: the evidence is quite sufficient to dispose of Grimm’s own note that the signification is “unused by the Greeks.” For the word cf. also the line from Euripides (drama unknown) cited by Wilamowitz *Sitz. d. Berl. Ak.*, 1907, p. 7—Ἀφιδνε, γαίης ὑλὲ τῆς ἀμήτορος.

ἀμίαντος.

The use of the word in the NT is probably to be traced to the LXX, rather than to the influence of the mystery religions as Perdelwitz (*Die Mysterienreligion und das Problem des I. Petrusbriefes*, Giessen, 1911, pp. 45–50) ingeniously suggests, contrasting the ἀμίαντος inheritance of the Christian with the blood-stained *Himmelskleid*, with which the initiate is robed as he ascends from the grave in the Taurobolium.

A new literary citation for this word may be given from the Bacchylides papyrus, iii. 86, βαθεῖς μὲν αἰθήρ ἀμίαντος, where Jebb translates “the depths of air receive no taint.”

ἄμμος.

P Petr II. 4 (9)⁵ (iii/B.C.) ὥστε ἀνακαθᾶραι τὴν ἄμμον, *ib.* III. 43 (2) *recto* 11. 12 (2nd year of Euergetes I.) ἐργάσασθαι τὴν ἄμμον τοῦ ὕδραγωγῆς ἔτι τῆς κατὰ Ἡφαίστιάδα διόρυγος, “to clear out the sand from the water-course of the canal near Hephaestias,” BGU II. 530¹⁹ ff. (i/A.D.) (= *Selections*, p. 61) ὁ ὕδραγωγὸς συνεχώσθη ὑπὸ τῆς ἄμμου, “the water-course was choked with sand,” P Tebt II. 342²⁷ (late ii/A.D.) εἰς ἐκσκαφήν χόος . . . καὶ ἄμμον, P Flor I. 157⁸ (iii/A.D.) εἰς τ[δ] ἔργον ἐκείνο τὸ τῆς Θεω[ξ]ενίδος, τοῦτεστιν τὸ τῆς ἄμμου. From the inscriptions it is sufficient to cite *Syll* 587¹⁹⁷ (iv/B.C.) ἄμμου ἀγωναὶ πέντε. In BGU I. 108¹ (A.D. 203–4) (= *Chrest.* I. 227) Wilcken reads ἀμμόχωστος (*l.* ἀμμόχωστος), “covered with sand,” with reference to a plot of land, and compares the similar use of ἔφαμμος in P Amh II. 85¹⁶ (A.D. 78).

ἄμνος.

Syll 615⁹ (iii/A.D.) ἄμνος λευκὸς ἐνόρχης. Herwerden (*s. v.* ἀρήν) quotes an inscription from *Cos* 40⁸, ἀμνὸν καὶ ἄμνόν. The noun (etymologically identical with Lat. *agnus*, our *yeen*) is only four times found in NT, always with the sacrificial connotation which is abundant in LXX. See under ἀρήν.

ἀμοιβή.

The phrase in 1 Tim 5⁴ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους, “to make a fitting requital to one’s parents,” is well illustrated by *Priene* 112¹⁷, where a certain Zosimus having received the title of citizen “has made no fruitless return for the honour”—[οὐκ ἀκαρπὸν τὴν τῆς τιμῆς] δίδειχεν ἀμοιβήν: cf. *Cagnat* IV. 293^{11, 39} (ii/B.C.) κομιζόμενος τῶν εὐεργεσιῶν ἀξίας τὰς ἀμοιβὰς, *Syll* 365⁵ (i/A.D.) βασιλῶν κἀν πάνυ ἐπινοῶσιν εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἰσας ἀμοιβὰς οἷς εὐεργέτηνται μὴ δυναμένων. In P Oxy IV. 705⁴¹ (A.D. 200–2) the Emperors Septimius Severus and Caracalla reply to a certain Aurelius Horion who desired to confer benefactions on Oxyrhynchus—ἀποδεχόμεθά σε καὶ ταύτης τῆς ἐπιδόσεως ἣν ἀξιοῖς ἐπιδόναι ταῖς κόμαις τῶν Ὀξυρυγχιτῶν ἀποδίδους ἀμοιβήν ἐνκτησέως, “we approve of this benefaction also which you request leave to confer upon the villages of the Oxyrhynchite nome, giving (to different persons) a succession in the enjoyment of it (?)” (Edd.). P Giss I. 22⁸ (ii/A.D.) νῦν ὄντως ἀμοιβ[ή]ν [. . .] τῆς εὐσεβείας μου ἀ[να]μμ[ε]νοῦσ[ε]ς σε ἀπρόσ[κοπ]ον καὶ ἱλαρότατον.

ἀμπελος

is amply vouched for in the papyri, as in BGU IV 1119¹⁰, 1123³ (both time of Augustus), and P Lond 921⁸ (late ii/iii A.D.) (= III. p. 134) ἦσαν ἐν ἀμπελῶ, “planted with vines.” In P Petr I. 29⁴ (iii/B.C.) πεφότευται δὲ καὶ ἡ ἀμπελος πᾶσα, *ib.* is used in a collective sense: cf. P Flor I. 50² (A.D. 268) ἐξ ἰσου τῆς ἀμπελῶν μαριζομένης. This use of ἀμπελος (so MGr ἀμπέλι) which makes it equivalent to ἀμπελόν, occurs also in the Median parchments, P Said Khan (B.C. 88 and 22), deeds concerning the transfer of a “vineyard,” which is never called ἀμπελόν in the documents. We may probably apply this use in Rev 14^{18, 19}, and perhaps in Didache 9².

ἀμπελουργός.

Syll 535¹⁷ (B.C. 46–5) ἀμπελουργὸν δ’ ἐπάγειν Αἰξωνίας τοῖς ἔτεσι τοῖς τελευταίοις πέντε may serve to illustrate this NT *ap. eip.* (Lk 13⁷).

ἀμπελών.

Nothing earlier than Diodorus (i/B.C.) in “profane” Greek is cited for this word by Grimm. It occurs in five documents of P Tebt I., three of them ii/B.C., and two a little later: cf. also the Ptolemaic P Eleph 14² τῶν ἀμπελῶνων τοὺς καθήκοντας ἀργυρικοὺς φόρους. Its appearance in P Hib I. 151 (*c.* B.C. 250) is presumably coeval with the LXX; nor does the language (. . . μὴ παραγίνεσθαι . . . τρυγῆσοντα τὸν ἀμπελῶνα, from a fragment of a letter) suggest that the word was new. It occurs indeed frequently in Rev L, a few years older still. For an instance contemporary with its NT appearances, see PSI 82³ (A.D. 65)

τῶι ὑπάρχοντι ἡμῖν . . . ἀμπέλωνι: cf. P Tebt II. 357¹⁸ (A.D. 197) τέλ(η) . . . ἀμπέλων(ε) κατοικ(ικοῦ) (ἀρούρας) ἄ, "taxes upon 1 aroua of catœcic vine-land." The suffix -ών (like -*ium* in Latin) denoting plantations of trees was productive in Hellenistic: see under *θλαιών*.

Ἀμπλίας.

As showing the widespread occurrence of this name in its longer form Ἀμπλιάτος, and the impossibility therefore of connecting it specially with the Imperial household at Rome (cf. Lightfoot, *Philippians*, p. 172), Rouffiac *Recherches sur les caractères du Grec dans le NT* p. 90 gives the following instances of its use—at Rome, *CIL* VI. 14918, 15509, but also at Pompeii *CIL* IV. 1182, 1183, and *ib.* Suppl. I. Index, p. 747; in Spain *CIL* II. 3771; at Athens *IG* III. 1161⁸, 1892; and at Ephesus *CIL* III. 436. See further Milligan *Documents*, p. 183.

ἀμόνομαι.

Syll 356³⁸ (rescript of Augustus) καὶ [δτε ἡ] μύνοντο. The word may have almost fallen out of the colloquial language, to judge from its rarity in LXX and NT, and the absence of occurrences in papyri.

ἀμφιάζω.

See under ἀμφέννυμι.

ἀμφιβάλλω.

This word, which is used absolutely in Mk 1¹⁶, is construed with an accusative in the Bacchylides papyrus xvii. 5 ff. ἡ τις ἀμέτερας χθονὸς δυσμενῆς ὄρι' ἀμφιβάλλει στραταγέτας ἀνὴρ; "Is the leader of a hostile army besetting the borders of our land?" (Jebb). From non-literary papyri we have a citation two centuries after Mark—P Flor II. 119³ (A.D. 254) ἐπέδωκάν μοι οἱ ἀλιεῖς οἱ περὶ διαπα[?]γὴν ἀμφιβάλλουσι. The supplement is wholly conjectural, but the verb must mean "to fish" as in Mark, and may be used absolutely.

ἀμφιέννυμι.

The full form in Mt 6³⁰ is a survival of the literary language, and must have been nearly obsolete even in cultivated colloquial. It is clear therefore that Luke (12²⁹) represents Q, whether we read ἀμφιάζει with B or -ζει with the rest: as elsewhere (cf. *Cambridge Biblical Essays*, p. 485 f.), Luke faithfully preserves a vernacular form which he would not have used in his own writing. For the form with α cf. Vettius Valens p. 64⁹ (ἀμφιάσαι), and *OGIS* 200³⁴ (Aethiopia, iv/A.D.) ἀμφιάσαντες: Blass (*Kühner Grammi.* 3 ii. p. 366) quotes several instances from post-classical literature, including Plutarch (ἀπημφιάζει) and even Lucian (μεταμφιάσομαι). So ἡμφιασμένον Mt 11⁸ D. The classical aorist appears in *Syll* 197²⁴ (iii/B.C.) ἀμφίσας. The back-formation ἀμφίξω is an obvious first step towards ἀμφιάζω, which shows the influence of the large class of -ίζω verbs (so W. Schmid *ap.* Schweizer *l'erg.*, p. 37). But though ε forms are predominantly attested in NT (with significant revolts on the part of B and D—see above), it seems doubtful whether ἀμφίξω can be confidently claimed for the Κοινή, unless as a local survival. A grammarian in Cramer *Anecd. Ox.* II. 338 says τὸ μὲν ἀμφίξω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω δωρικόν, ὥσπερ τὸ ὑποπιάζω καὶ ὑποπιάξω.

This may be true for πιάξω (*q. v.*), but the other record is too scanty for much assurance. See Radermacher *Gramm.*, p. 35, and references in Brugmann-Thumb⁴, p. 78.

ἄμφοδον.

This word is quoted by LS from Aristophanes and Hyperides, in both cases only as cited by later writers. Its appearance in Mark (11⁴) and the δ-text of Acts (19²⁸ D etc.) is in accord with its frequency in the papyri of the Roman age, e. g. PSI 38⁸ (A.D. 101) ἀ[γα]γράφ(ονος) ἐ[π] ἀμφόδ(ον) Φρο[υ]ρίου, P Fay 28⁴ (A.D. 150-1) (= *Selections*, p. 81) Τασουχαρίου τῆς Διδᾶ ἀπ[ὸ] ἀμφοδου Ἐρμουθιακῆς. Grenfell and Hunt translate the word "quarter," *vicius*. A large number of these are named, and residents are registered in the ἀπογραφαί as ἀπ' ἀμφοδου Ἀπολλωνίου Ἱερακίου and the like, or ἀπὸ Μακεδόνων with ἀμφοδου omitted. Cf. *Syll* 528, τοῖς ἐν τῷ ἀνφόδωι τετάχ(θ)αι ἀπὸ τοῦ πύργου τοῦ τῆς Ἀγαθῆς Τύχης ἕως τοῦ τῆς Εὐετηρίας, where Dittenberger defines δ. as "pars oppidi domibus inter se contingentibus exaedificata, quae undique viis circumdatur." On its gender cf. Mayser *Gr.* p. 261 n.

ἀμφοτέροι.

On P Lond 336¹³ (A.D. 167) (= II. p. 221) Kenyon observes, "ἀμφοτέροι = πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier." The text here has the names of five men—ἀμφοτέροι ἱερεῖς θεοῦ κάμης Σοκνοπαίου Νήσου. In P Théad 26⁴ (A.D. 296) Αὐρήλιοι [Ἡ]ρωνῖνος καὶ Ἀθανάσιος κ[αὶ] Φιλάδελφος καὶ Σιερηνίων ἀμφοτέροι ἐξηγ(ητέ)σαντες makes ἀμφ. apply to three persons, if with the Ed. (and no. 27¹) we read ὁ καὶ Ἀθανάσιος: in no. 27 we find the first two characterized as having been exegetae, while Scerenion is κοσμη(ητέ)σας, two years later. Prof. Thumb refers to *BZ* xi. p. 111 for ἀμφ. = "alle zusammen." In the London papyrus, despite Bury's paper on this late usage (*CR* xi. p. 393), it is hard to disagree with Kenyon's suspicion that it was not only the last two of these five who were priests: cf. P Lond 353⁷ (A.D. 221) (= II. p. 112) where again we find five representatives of the πενταφυλία of Socnopaei Nesus.

This usage is further strengthened by P Gen I. 67⁸ (A.D. 382), and *ib.* 69⁴ (A.D. 386) where ἀμφοτέροι is used of four men. A similar extension of the word to the seven sons of Sceva in Ac 19¹⁶ undoubtedly simplifies the narrative. See further Moulton *CR* xv. p. 440, and *Proleg.* p. 80, where other exx. are noted. Radermacher (*Gramm.* p. 64) is in favour of making ἀμφ. mean "all" in Acts.

ἀμόμητος,

only found in 2 Pet 3¹⁴ and in literary Hellenistic (Anthology), may be quoted from an Alexandrian epitaph in *Preisigke* 332, Π[ρ]. . . . Ιακ[ωβ]. . . ἀμώμητε, εὐφύχι, (ἐτῶν) ῥ: so the word is used here of a little child. In *ib.* 367, Κλεοβι ἀμώμητε, εὐφύχι, (ἐτῶν) κῆ, it belongs to a young man, dying prematurely. Add the "Apocrypha Moisis," P Leid W^{III}. 4 ἦκε κύριε ἀμώμητος καὶ ἀπήμαντος.

ἄμωμος.

The word is found in a sepulchral epitaph from Thessalonica *CIG* 1974, also in the sepulchral poem referred to under ἀμάραντος—δικνὸς σέλας αἰὲν ἀμωμον. Nägeli (p. 25)

further cites the Paris magical papyrus, l. 1311. For the use of "Ἀμμος as a proper name, see Fick-Bechtel *Die griechischen Personennamen*, p. 213.

Hort (on 1 Pet. 1¹⁹) points out that the Biblical use of ἄμμος, properly "without blame," was affected by the Hebrew בלי "blemish," for rendering which the LXX translators caught at the curiously similar μῆμος.

άν.

For the rapid decay of this particle in Hellenistic vernacular, reference may be made to *Proleg.* pp. 165-9, 197-201: a few additional points may be brought in. First comes the use with relatives and conjunctions, normally but by no means universally taking the subjunctive. Here in i/ and ii/A.D. εὖν greatly predominated over άν, except with ὅπως, ὡς and ὥς. Thackeray (*Gr.* p. 68), collecting statistics from more extensive material than had been available in *Proleg.* p. 43, sums up the results to the same purpose: about B.C. 133 "ὅς [etc.] εὖν begins to come to the front, and from i/B.C. onwards the latter is always the predominant form: the figures in both columns decrease in iii/-iv/A.D., when the use of the indefinite relative in any form was going out of use." The ultimate result of this process is seen in MGr, where the only traces left of άν are in the compounds σάν "as," "as soon as," and εὖν "if," with κάν (= κᾶν) "even." Σάν is from ὡς άν, which in papyri is used in the same senses: thus BGU IV. 1098⁴⁴ (end of i/B.C.) ὡς άν ἐπὶ τοῦ κα[μ]ροῦ κοινῶς κρίνωσι (according as), *ib.* 1209¹³ (B.C. 23) ὡς άν λάβης τὸ γράμμα (as soon as), P Hib I. 66⁴ (B.C. 228-7), ὡς δ' άν παραγένοιμαι (do.). Several instances are collected by Witkowski (² p. 87), and Phil 2²³, 1 Cor 11³⁴, Rom 15²⁴ noted as parallel, as in *Proleg.* p. 167. The MGr άν inherits the uses of εὖν. The latter in vernacular Hellenistic is stable, or even reverts to εὖν by re-composition; but the form άν is found in many illiterate documents of the Κοινή (as for instance in the boy's letter, P Oxy I. 119 (ii/iii A.D.)), and may be the direct ancestor of the MGr. See *Proleg.* p. 43 n.². On άν with opt., or *ind. irrealis*, see *Proleg.* pp. 197-201. A reference should be added to Goodspeed's convincing suggestion (*ExpT* xx. 471 f.) that in Mk 7¹¹ we should read δ άν (so D) ἐξ ἐμοῦ ὠφελήσῃς, *indic.*, "what you would have gained from me." Two or three additional instances of άν in "unreal" clauses may be given from the papyri:—P Tor I. 1^{viii}. 35 ff. (B.C. 116) (= *Chrest.* II. p. 39), καὶ εἴπερ γε δὴ ἐνόμιζεν ἔχειν τι δίκαιον κτλ., οὐκ άν ποτε προαχθῆναι (depending on ὥστ' εὖδῃλον εἶναι in l. 21), P. Giss I. 47¹⁷ (early ii/A.D.) τὸ δνᾶριον τὸ χαλκοῦν εἰ ἐπωλεῖτο δραχμῶν κδ, ἔκτοτε άν ἐπεμψά σοι, *ib.* 79¹¹⁻⁶ (same period) εἰ δυνατόν μ[οι] ἦν κτλ., οὐκ άν ὠκ[η]νῆκεν, BGU IV. 1141²⁷ f. (end of i/B.C.) ἡ (l. εἰ) ἦν δάκρυά σοι γράφειν, γεγραφήκεν άν ἀπὸ τῶν δακρῶν, CP Herm I. 7¹². εἰ μὲν δὴ χορηγία τις [ἦ]ν κτλ. (a gap of 21 letters included), οὐδέν άν ἡμᾶς εἶδει περὶ τοῦ- [τ]ων δεῖσθαι. To the papyrus exx. of άν dropped (*Proleg.* p. 200 n.¹), add PSI 71⁹ f. (vi/A.D.) εἰ μὴ ἡ θεία πρόνοια ἐβοήθησεν κτλ., εἶχαν ἀλλήλ[οις] ἀναλῖν (l. ἀνελῖν). The fewness of our exx. shows that the NT omissions of άν, practically confined to jn, are not normal Κοινή grammar, except in clauses where omission was classical: the construction itself was dying out, but the άν was preserved while the locution lasted. MGr uses a periphrastic conditional mood (Thumb *Handbook*, p. 195).

ἀνά

survives almost exclusively in the limited uses seen in NT. The new "improper preposition" ἀνά μέσον is common: cf. MGr ἀνάμεσα. Thus P Magd 2³ (B.C. 221) ἀνά μέσον τοῦ τε Πωρίος [sc. τοῖχου] καὶ τοῦ τοῦ ἀνδρός μου, *Syll* 929⁴⁶ (ii/B.C.) τῆς κειμένης ἀνά μέσον Ἰτανίων τε καὶ Ἱεραπυτνίων, P Petr I. 11¹⁹ (iii/B.C.) οὐλὴ ἀνά μέσον ὀφρύων, *ib.* III. 37(a)¹¹. 18 (B.C. 257) χώματος τοῦ ἀνά μέσον τοῦ κλῆρου, *OGIS* 56²² (iii/B.C.) ὦν ἀνά μέσον ἔσται ἡ ἀσπιδοειδὴς βασιλεία (a crown adorned with serpents), P Oxy I. 99⁹ (A.D. 55) ἀνά μέσον οὐσῃς τυφλῆς ῥύμης, etc. In *Syll* 334⁴ (B.C. 73) περὶ ἀντιλογιῶν τῶν ἀνάμ[εσον] θεῶι Ἀμφιαράωι καὶ τῶν δημοσιωνῶν γεγονότων Dittenberger (who here prints as one word) comments on the barbarous grammar, the preposition taking dative and genitive together. Ἀνά λόγον "in proportion" is not rare: e.g. P Ryl II. 96¹⁴ (A.D. 117-8) (ἀρούρας) δὴ (= §) ἀνά λόγον τῆς ἀρούρας "at a rate per aroura." Note *ib.* 88²¹ (A.D. 156) οὐδὲν δέ μοι ὀφείλεται ὑπὲρ τ[ῶν] ἀνά χεῖρα χρόνων, "the current period" (Edd., who cite *ib.* 99⁷, BGU I. 155¹³ and IV. 1049²³). The distributive use of ἀνά is often found in papyri: thus P Oxy IV. 819 (c. A.D. 1) τὰ δὲ προκείμενα χ(ί)ας δ πεπράσθαι δι' ἐμοῦ ἀνά δραχ(μ)ὰς πέντε. Radermacher (*Gr.* p. 16) remarks on its appearance in doctors' prescriptions to mark the dose, and gives some other vernacular instances, noting that it began to figure in colloquial Attic in the classical age. It serves to express multiplication, as in P Petr II. 30(δ)²⁰ (iii/B.C.) β(ασιλικού) ἰ ἀφόρου κ/λ ἀνά ᾱ λ ρε "10 of Crown land + 20 of unproductive = 30 × 3½ = 105." Cf. a papyrus cited by Wilcken in *Archiv* v. p. 245. Note P Ryl II. 168⁷ (A.D. 120) ἀνά λαχάνου μέτρῳ δαιουργικῷ ἀρτάβας τρεῖς. Ἀνά πλέσιν occurs in P Tebt II. 344¹⁰ (ii/A.D.). On the possibly corrupt solecism in 1 Cor 6⁵ see *Proleg.* p. 99. Nachmanson *Beiträge*, p. 67 cites an inscription in which distrib. ἀνά c. acc. has the same sense as a simple acc. with κατ' ἄνδρα—δόντα ἐπὶ δις τοῖς μὲν πολέταις κατ' ἄνδρα δην(άρια) δ, τοῖς δὲ λοιποῖς ἐλευθέροις ἀν[ά] δην(άρια) β (*IG* iv. 597⁶ ff.—Argos, "spät").

ἀναβαθμός.

Syll 587²⁰⁸ (iv/B.C.) ἀναβαθμ[ο]ῦς (i. e. -μοῦς), apparently parts of a τροχίλεια, on which see Dittenberger's note. For examples of ἀ. in late Greek, cf. Aelian vi. 61, xi. 31; Dion Cass. lxxv. 21, lxxviii. 5 (Lobeck *Phryg.*, p. 324). Rutherford (*NP*, p. 372) adds the note of Moeris, βασιμὸς Ἀττικῶς, βαθμὸς Ἑλληνικῶς, in confirmation of Phrynichus, who tells us that the θ is Ionic: for the relation of the -μοῦς and -θμός suffixes see Brugmann-Thumb⁴ p. 218 f.

ἀναβαίνω.

Wilcken (*Archiv* v. p. 268), commenting on POxy VI. 898¹⁸. 18 (A.D. 123) εἰς Ὁασιν καταβῆναι—ἀναβάνα εἰς τὸν Ὁξυρυνχίτην, notes that this may either be literal or refer to Oxirhynchus as the county town: ἀναβαίνειν εἰς πόλιν, καταβαίνειν εἰς κόμην. P I'ar 49 (B.C. 164-58) gives us instances of the verb as used in NT for "going up" to the Temple: l. 22 οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς (sc. the recluses in the Serapeum), *ib.* 34 εὖν ἀναβῶ κατὰ προσκυνησαί. So P Par 47¹⁹ f. (c. B.C. 153) ὁ στρατηγὸς ἀναβαίνει αὐριον εἰς τὸ Σαραπῆν. Witkowski (² p. 72) remarks

that the Serapeum was situated above the town, so that the verb was appropriate, as in Lk 18¹⁰. The common phrase *ἀ. εἰς Ἱεροσόλυμα*, etc., may be illustrated from P Lond 1170 verso⁴⁶ (A.D. 258–9), (= III. p. 194), where an account of labourers “off work” (*ἀργησάντων*) describes one as *ἀναβάς εἰς τὴν πόλιν* and another *ἀναβάς ἐπὶ τῆς πύλ.* The same meaning, or something near it, may be seen recurring in P Oxy VIII. 1157 (late iii/A.D.), as ²⁶ *ἀντίγραφον ἀγὼ ἀναβαίνω καὶ ἀπογράφομαι, ἰδ. 7 ἐπιδὴ οὖν οὐ δύναμαι ἀναβῆναι ἰδεῖν ἡ (ἡ) δύνῃ ἡμᾶς ἀπογράψαι*: we should use “come up” in the same connotation. So *ἰδ. VI. 935*¹³ (iii/A.D.) *ἔμελλον δ[ε] καὶ αἰ[τ]υτ[ο] ἀναβῆναι*, BGU IV. 1097³ (i/A.D.) *τῶν δὲ ὁ ἀντίδικος ἀναβῆναι, περιβλεπε αὐτόν*. In *ἰδ. 1141*²⁸ (late i/B.C.) *ἡμέρας δὲ ἐν αἷς ἀναβαίνωι, εὐρίσκει αὐτὸν καθήμενον* (it perhaps means “go upstairs.”) In P Petr II. 9 (3)⁸ (iii/B.C.) *πλήρωμα ἀναβέβηκεν* is “the gang has gone away.” Cf. MGr *ἀναβαίνω*.

For the substantive cf. P Grenf II. 67¹⁵ (A.D. 237) (= *Selections*, p. 109) where three asses are provided *ὑπὲρ καταβάσεως καὶ ἀναβάσεως*, “for the conveyance down and up again” of dancing girls for a village festival. *Ἀνάβασις* is common in the papyri and the inscriptions of the “rising” of the Nile, e.g. BGU I. 12⁴ (A.D. 181–2) [*τῆς τοῦ ἱερωτάτου Νεῖλου ἐπ’ ἀγαθῷ ἀναβάσεως, ΟΓΙΣ 666* (C. A.D. 55) *ἡ Ἀίγυπτος, τὰς τοῦ Νεῖλου δωρεὰς ἑταυξομένας κατ’ ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαυνε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ*, where Dittenberger draws attention to the fact that *δικαία ἀνάβασις* is a “solemn vocabulary” in this connexion. So in the papyri, BGU IV. 1208¹⁷ (B.C. 27) *τῇν ἀποτομίαν* (see *s.v.*) *τῆς ἀναβάσεως*. There are some other instances in Meyer’s note on P Giss I. 37, intro. n³. In *Cagnat* III. 975 (i/A.D.) *ἀ.* is part of a house: *τὴν ἀ. ταύτην σὺν τῇ ἀψίδι*.

ἀναβάλλω,

in something like the forensic sense “defer” a case, occurs in P Tebt I. 22⁹ (B.C. 112) *ἀναβαλλόμενος εἰς τὸν φυλακίτην*, “referring the matter to the inspector”: cf. P Par 66⁷¹ (i/B.C.) *ὧν τὰ ἔργα ἀναβάλλουσιν* (ἡ. -λλ-), “whose work is postponed.” Elsewhere it is generally = “cast up” or “send back”: in *Ostr* 1154 (Rom.) *ἀναβαλεῖν τὰ ἱμάτιά σου* appears to be used of the “setting up” of a weaver’s warp. Cf. P Giss I. 20¹⁶ ff. (ii/A.D.) *εἰ θύλεις ἀναβληθῆναι σ[ου] τῇν ἰσχυρὴν [λε]υκὴν στολὴν, φρόντισον τῆς πορφύρας*. In *Ostr* 1399 (A.D. 67–8) *ἀνεβ[άτε] εἰς τὸ κενὸν* (ἡ. *καινὸν*) *χῶ(μα) ναύβ(ια) δέκα πέντε, 1567* (A.D. 105) *ἀναβ(εβλήκατε) εἰς χῶ(μα) Ἀθην(αίων) ναύβιον* (ἡμῶν), it may mean “throw up,” of a measure of earth excavated (cf. Mahaffy *Petrie Papyri*, III. p. 344): this is a return to its most primitive sense—cf. *Syll* 587¹⁸⁵ (B.C. 329–8) *τέκτοσιν τοῖς ἀναβαλοῦσιν τὰς πλινθους*. Another physical sense appears in P Flor II. 233⁸ (A.D. 263), where Comparetti renders *ἵνα . . . [ἀ]ναβληθῶσι* “*vi si adattino*” (le spalliere). The verb is MGr. The expressive compd. *διαναβάλλομαι* “procrastinate” occurs P Tebt I. 50²⁷ (B.C. 112–1).

ἀναβιβάζω.

P Oxy III. 513²⁷ (A.D. 184) *ἀναβιβίσθαι* (ἡ. -βιβίσθαι) *εἰς δραχμὰς χεῖλας* [ὁκ]τακοσίας, “raised the price to eighteen hundred drachmas.” (MGr *ἀναβιβάζω*.)

ἀναβλέπω.

Syll 807²⁷ (ii/A.D.) *καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠόχα-ρίστησεν δημοσίᾳ τῷ θεῷ*, of a blind man “recovering sight” in the temple of Asclepios, as in Jn 9^{11, 15} (cf. *Documents*, p. 154). So at the beginning of the same inscr., *καὶ ὁρθὸν ἀνέβλεψε*.

ἀναβοάω.

In the interview between Marcus Aurelius (?) and a condemned criminal, P Oxy I. 33^{11, 7} (= *Chrest.* I. p. 35), we read of the latter that *ἀνεβόησεν [μ]έστῃ Ῥώμῃ*, summoning the Romans to see him led off to death. Beyond this rather *outré* document, we have no other evidence of the Κοινή use of the word, an interesting confirmation of WH’s rejection of it in Mt 27⁴⁶—unless indeed the more literary Matthew was emending Mark (15³⁴)!

ἀναβολή.

The word is used with a large variety of meanings. Thus P Amh II. 34 (d)⁸ (c. B.C. 157) *ἐκθεῖναι τὴν κατάστασιν εἰς μηδεμίαν ἀναβολὴν* (“without delay”) *ποσημαίνους*: cf. *Syll* 425²² (iii/B.C.) *ἀναβολὰν λαβόντες ἔτη τρία*. In P Oxy IV. 729⁷ (A.D. 137) *τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἐθιμῶν ἀναβολῶν*, and P Goodsp Cairo 15⁹ (A.D. 362) *τὴν ἀναβολὴν πεποιήμαι*, we have the same phrase as in Ac 25¹⁷ (*plus* the article), but in a wholly different sense, “to make an embankment.” In P Tebt II. 378²⁰ (A.D. 265) *τοὺς [δι]ωρύγων τε καὶ [εἰς] τῶν ἀναβολῶν* is rendered by the editors “banking up of canals and conduits,” and probably a similar rendering, rather than “dredging,” should be given to P Amh II. 91²¹ (A.D. 159) *ἀναβολὰς διωρύγων*: cf. CP Herm 41 *χῶμασι καὶ ἀναβολαῖς*, and P Lond 1171⁸⁰ (B.C. 8) (= III. p. 179) *ἀναβολῆς ναυβίων* (see on *ἀναβάλλω*, and Kenyon’s note here). In P Oxy VI. 909³⁵ (A.D. 225) *τὴν προκειμένων ἀκανθῶν ἀναβολὴν*, the word is used in the unusual sense of digging up or uprooting (see the editors’ note). In P Tebt II. 413¹⁰ (ii/iii A.D.) the editors translate *τέρα ἀνβρολῆ* (ἡ. *τίσσορας ἀναβολὰς*), “4 bags,” and compare P Oxy IV. 741¹⁴ (ii/A.D.) where *ἀναβολή*, in the sense of *ἀναβολιδιον*, occurs next before *προχειρία* in a list of articles. Further in a legal document P Petr III. 21 (c)²¹ (iii/B.C.) we have *τῆς ἀναβολῆς τοῦ ἱματίου* with hiatus before and after, so that we cannot certainly join the words. In P Théad Inv. 15, a receipt of Constantine’s time, those who grant the receipt name themselves *ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ*, where Jouguet finds a reference to the linen for a military mantle (“*ἀναβολικοῦ ἀνὰ ἀναβολή = ἀμβολή = abolla*, etc.”): but see Wilcken *Archiv*, iv. p. 185.

ἀνάγειον.

This form of the word is supported by *κατά(ε)ιον*, P Oxy I. 75¹⁹ (A.D. 129), and VI. 911¹⁵ (iii/A.D.), 912¹⁵ (*ἰδ.*); *καταγάιω*, P Lond 1164 (c)⁸ (A.D. 212) (= III. p. 160), *κατάγαια*, P Oxy VI. 903⁴ (iv/A.D.), *κατάκειον*, P Rein 43⁹ (A.D. 102, illiterate). *Τῶν ἀνωγαίων* occurs at the end of vi/A.D., P Par 21⁸, and *ἀνώγειον* in CPR 28¹⁸ (A.D. 110), after a lacuna: cf. MGr *ἀνώγει* “upper storey.”

ἀναγγέλλω,

which in Hellenistic Greek is found much in the sense of the Attic *ἀπαγγέλλω*, is illustrated by P Petr III. 42 H (8f)⁷

(iii/B.C.) τὰ γενημένα σοι ἔμοι ἀνήγγλλον, *ib.* 56 (b)¹²

(Ptol.) ἀναγγεῖλαι σοι αὐθιμον: cf. *Syll* 263⁷ (c. B.C. 200) ἐντέταλμαι αὐταῖς ἀναγγεῖλαι ὑμῖν ἃ ἡβουλόμην ὑμᾶς εἰδῆσαι. Further instances in P Eleph 13⁸ (B.C. 223-2, = Witkowski² p. 43), P Petr II. 11, 2⁵ (iii/B.C.—*ib.* p. 7); see also *Syll* Index (III. p. 249). For the use of the word in the LXX, see Anz *Subsidia*, p. 283.

ἀναγεννάω.

The word, as well as the thought, is found in the Hermetic writings, e.g. Reitzenstein *Poimandres* p. 339¹¹ ἄγνοῶ, ὁ τρισμέγιστε, ἐξ ὧς μήτρας ἀναγεννήθης, σποράς δὲ ποίας: cf. Bauer on Jn 3⁸ (in *HZNT*) and Reitzenstein *Die hell. Mysterienreligionen* pp. 26, 31.

ἀναγινώσκω.

For this word = "read aloud," as generally in classical Greek, cf. P Grenf I. 37¹⁵ (late ii/B.C.) ἐπιλέγματος ἀναγνώσθεις, of the reading aloud of a petition, and P Goodsp Cairo 29^{III.1} (c. A.D. 150) ἥς ἀναγνώσθεις, of a will. So P Oxy I. 59⁸ (A.D. 292) ἐπιστολὰ ἐν ἡμῖν ἀνεγνώσθη, "at a meeting of our body a despatch was read," and Michel 699⁸ (end of iii/B.C.) τό τε ψήφισμα ἀνέγνωσαν. The word is used absolutely in P Amh II. 64² (A.D. 107) ἀναγνώσθεις, "a report was read." On the other hand it must mean simply "read" in P Eleph 9⁸ (B.C. 222) ὡς ἂν οὖν ἀναγνῶς [τῇ]ν ἐπιστολὴν, and similarly *ib.* 13², also BGU IV. 1079⁸ (a private letter—i/A.D.) λοιπὸν οὖν λαβὼν παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνω καὶ ἐλυπήθη, and P Fay 20²³ (iii/iv A.D.) where it refers to copies of an edict set up in public places σίνοντα τοῖς ἀναγινώσκουσιν, "in full view of those who wish to read." 'Ανέγνω is a common formula for an authenticating signature, like the *Legimus* of the Roman Emperors: see e.g. P Par 69^{8, 10, 14} (B.C. 233). The play on two compounds of γινώσκω in 2 Cor 1¹³ may be paralleled by P Oxy VII. 1062²³ (ii/A.D.) ἀψ[τ]ῇν δέ σοι τὴν ἐπιστολὴν πῶς διὰ Σύρου ἵνα αὐτὴν ἀναγνῶς νήφων καὶ σαντοῦ καταγοῖς. It is interesting to note from the literary record of the verb that the meaning "read" is essentially Attic, Ionic (Herod.) using ἐπιλέγεσθαι: see LS and Schlageter p. 24. In *Preisigke* 1019, 1020, 1022, 1023, all προσκνήματα from the same Egyptian temple (Kalabshah), also 1065 (Abydos)—we find the record of the adoration of a number of persons from one family, to which is appended καὶ τοῦ ἀναγινώσκοντος, in one case following καὶ τοῦ γράψαντος. This inclusion of the reader, whoever he may be, distantly reminds us of Rev 1³.

ἀναγκάζω.

P Oxy IV. 717¹⁴ (late i/B.C.) ἤν[α]γκασμαι βοᾶν αὐτῷ. A somewhat weakened sense is seen in P Fay 110⁴ (A.D. 94) εὖ ποιήσεις . . ἀναγκάσας ἐκχωσθῆναι τὸν ἐν αὐταῖς κότριν, "please have the manure there banked up" (Edd.): cf. the use in Lk 14²³, where ἀνάγκασον describes the "constraint" of hospitality which will not be denied. Other occurrences are BGU IV. 1042^{5, 6} (iii/A.D.) ἐ[ν]τ[ε]νχ[ε] τ[ῇ] δικαιοδότη καὶ ἀ[ν]ή[γ]κα[ν] ἐ[ν] προσκαρτερεῖν τῷ βήμ[α]τι αὐτοῦ: so we venture to restore the text, in accordance with the meaning clearly needed—the augment will be a blunder like that which secured permanent footing in *δικόνουν*, etc. A similar aor. is apparently intended in P Amh II. 133¹² (early

ii/A.D.) καὶ μετὰ πολλῶν κόπων ἀνηκάσαμεν (i. ἀνῆγε-) αὐτῶν (for αὐτοῖς) ἀντασχεῖσθαι κτλ. "and with great difficulty I made them set to work" (Edd.). The contracted future occurs in an edict of Germanicus on a Berlin papyrus (*Archiv* vi. p. 286) ἐὰν μοι μὴ πεισθῇτε, ἀναγκάτέ με κτλ. BGU IV. 1141⁷ (end of i/B.C.) ἀναγκάζομαι μηκέτι σοι μηδὲν γράψαι, [ἵνα] νοήσης. P Lond 951 *verso*² (late iii/A.D.) (= III. p. 213) ἤκουσ[α] ὅ[τι] θηλάζειν αὐτὴν ἀναγκάζεις. The verb is MGr.

ἀναγκαῖος.

P Fay 109¹ (early i/A.D.) πρὸς ἀναγκαῖν (= αἰὼν). Ordinary uses may be seen in P Tor I. 1^{III.6} (B.C. 116) κατὰ τὸ ἀναγκαῖον "necessitate coactus," P Leid B^{II.2} (ii/B.C.) εἰς τὸ μηθὲν τῶν ἀναγκαῖων ἡμᾶς ὑστερεῖν, P Flor II. 132¹¹ (A.D. 257) ὑπερ ἀναγκαῖόν σε ἦν γνῶναι (as Ac 13⁴⁶), *ib.* 170⁸ (A.D. 255) εἰ περὶ τῶν οὐδαμινῶν ἀμελεῖτε, πόσῳ μᾶλλον τῶν ἀναγκαιτέρων. In combination with φίλος, meaning "intimate," as in Ac 10³⁴, we have P Flor II. 142² (A.D. 264) ἐπειδὴ περ ἐντολικὸν ἔχω ἀναγκαῖον φίλου: cf. *Syll* 737²¹ (ii/A.D.) (εἰ) σφόδρα ἀναγκαῖός τις ἦν. For the Pauline phrase ἀναγκαῖον ἡγεῖσθαι, as 2 Cor 9⁵, Phil 2²³, cf. P Fay 111¹⁸ (A.D. 95-6) (= *Selections*, p. 67) [ἀ]ναγκαῖν ἡγήσα[ς], "considering that it is essential," *Syll* 656⁹ (ii/A.D.) εἶδον ἀναγκαῖον ἡγησάμην (c. inf.): cf. ὑπολαμβάνομεν ἃ εἶναι, *ib.* 790¹⁴. The RV margin at Tit 3¹⁴ εἰς τὰς ἀναγκαίας χρεῖας, "for necessary wants," that is "for the necessities of life," is supported by P Oxy VII. 1068¹⁸ (iii/A.D.) χάριν ἀναγκίας χρεῖας, and by *Priene* 108⁸⁰ (c. B.C. 129), where Moschion is thanked for having given a certain sum εἰς χρεῖας ἀναγκίας. Cf. P Grenf II. 14 (c)¹⁴. (iii/B.C.) χρεῖαν ἔχομεν ἀναγκαῖαν τιμοξένου ὅστε ἀποστελεῖται αὐτὸν εἰς τὴν πόλιν. The superlative is found P Par 46⁷ (B.C. 153) ἐν τοῖς ἀναγκαιότατοις καιροῖς, and P Giss I. 23⁵ (ii/A.D.) πάντων τῶν εὐχῶν μου ἀναγκαιότατην ἔχω τὴν τῆς υἱέας σου, *al.* Cf. the elative in P Lond 42²¹ (B.C. 168) (= I. p. 30) εἴπερ μὴ ἀναγκαιότερόν σ[ε] περισπᾷ, "unless urgent business detains you," P Flor I. 61¹⁵ (A.D. 86-8) ἐντυγχάνει σοι τὸ πρῶτον κ[α]λὶ ἀναγκαιότατον. For the adverb, cf. P Flor II. 138⁵ (A.D. 264) ἐπεὶ ἀναγκαιῶς σου χρήζω, *OGIS* 669⁸ (i/A.D.) προέγραψα ἀναγκαιῶς περὶ ἐκᾶστου τῶν ἐπιτητουμένων, P Giss I. 68⁸ (early ii/A.D.) ἀναγκαιῶς γράφω σοὶ οὐδένα ἄλλω (i. ἔχω) [μ]ετὰ τὸν θεὸν εἰ μὴ σε, etc.

ἀναγκαστῶς.

The derived adj. ἀναγκαστικός occur eight times in Vettius Valens, with the meaning "potens," "efficax" (Ed.).

ἀνάγκη.

For ἔχειν ἀνάγκην followed by the infinitive, as Lk 14¹⁸, cf. P Oxy VII. 1061⁴ (B.C. 22) ἀνάγκην ἔσχον παρακαλεῖσθαι, "I have been obliged to urge," P Flor II. 278^{17, 22} (iii/A.D.) ἀνάγκην ἔσχον ἐ[ν]τ[ε]νχεῖν. The converse appears in BGU IV. 1141⁴⁷ (B.C. 14) διὸ ἀνάγκη με ἔσχηκε ἐμφανῆσαι. The word = "calamity" occurs in *Syll* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται—cf. 2 Cor 6⁴, etc. In a leaden tablet found at Carthage, Wünsch *AF* 4⁴ (iii/A.D.) ἐ[ξ]ορκ[ί]ζω σ[ε] τὸν θεὸν τῆς ἀνάγκης τὸν μέγαν Ἀρουροβααρζαφραν, we have, as Wünsch thinks, the Orphic conception surviving: he compares P Lond 121⁶⁴⁸ (iii/A.D.) (= I. p. 105) θεὸς ὁ ἐπὶ τῆς ἀνάγκης τεταγμένος Ἰακoύβ Ἰαῖβω (? = Ἰοῖ?) Σαβαώθ Ἀδωναῖ—in neither of these

however can we speak exactly of "the great goddess of Necessity." She figures in Vettius Valens, p. 173 (top), αὐτὴν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν Ἀνάγκην. For the ordinary use of the word we may quote *Ostr* 1153 (Rom.) μὴ ἄλλως ποιήσῃ(ε) εἰδότης τὴν ἀνάγκην, P Flor II. 177¹⁰ (A.D. 257) ἐπεὶ δὲ οἶδα ὅτι καὶ ἀνάγκης καὶ ὑπομνήσεως χρῆσται, "you need compulsion and reminder," *ib.* 186⁹ (A.D. 259), διὰ τὴν ἀνάγκην τῶν ἀγαλλωμάτων, "the pressure of expenses," *ib.* 222⁹ (A.D. 256) εἰς τὰ ἀναλώματά μου τῆς φροντίδος ἐν ἀνάγκῃ, etc. The word is MGr.

ἀνάγνωσις.

Syll 552⁸¹ (Magnesia, late ii/B.C.) ἐὰν δὲ μὴ ποιήσωνται τὴν ἀνάγνωσιν [αὐ]τοῦ καθότι προστέτακται: several instances might be quoted from iii/A.D. in the normal sense of "reading." In P Tebt I. 61 (b)⁴ (B.C. 118-7) we have the survival of an earlier meaning: ἐπὶ τῆς ἀναγνώ[σ]τ[ης] τῆς κα[τ']ῆ[ς] [φύ]λλ[ον] γέ[ω]μετρίας, "at the revision of the survey of the crops" (Edd.).

ἀνάγω.

The use of ἀ. in Ac 12⁴ finds a ready parallel in *Syll* 366⁸⁴ (i/A.D.) ἀναχθίνα εἰς τὸν δῆμον ἐὰν μὴ πολέτης ᾖ, ἀποξινούσθαι. For the meaning "restore," "bring back," cf. P Par 10¹² τοῦτον δεῖν ἀναγάγῃ, with reference to a runaway slave, and Wilcken's restoration (*Archiv* iv. p. 548) of P Lond 921⁵ (ii/iii A.D.) (= III. p. 134) ἀναγαγεῖν εἰς ἀμπλον of bringing back certain arouras to use as a vineyard. See the editor's note on P Oxy VII. 1032⁹ (A.D. 162) ἀνήξαμεν κτλ. "we converted out of our own ancient plots . . . ἴσ of an aroura of vine-land," and *ib.* IV. 707²² (c. A.D. 136) γῆν ἀνάξι ἀμπλῶ. (On the vulgar 1st aor. see above under ἀγω.) P Flor II. 134⁸ (A.D. 260) ἐν[α] τὸ ἀναγόμενον ἐν Βουβάστῃ κτημάτων ὑποσχισθῆ, is rendered by Comparetti "perché la terra annessa in Bubasto venga dissodata." *Syll* 930⁶ καὶ καταβαλέτω τὰμ πενηκοστὰν π[ρ]ὶν ἀνάγειν τι ἢ πωλεῖν seems to mean "before he brings (the merchandise) into the town or sells it," i. e. "bring up" from the landing stage. The familiar use of ἀνάγειν for "putting out to sea" is found in BGU IV. 1200¹⁴ (B.C. 1) τοῦ τὴν πρόσσοδον ἀνηγμένου εἰς Ἰταλίαν, modified in a transitive direction. For its sacrificial use (as in Ac 7⁴¹) cf. *OGIS* 764⁴⁷ (c. B.C. 127) ἀναγαγὼν ἐκ τοῦ Ἰδίου ταύρους δύο καὶ καλλιερή[σας] κτλ.: so elsewhere in this inscr. (= *Cagnat* IV. 294).

ἀναδεῖκνυμι.

Frequent in inscr., in a sacrificial sense, e. g. *Syll* 553¹⁴ (iii/ii B.C.) ἀναδεκνύσιν τῷ Δί (ταύρον). Nearer to the sense of Ac 1²⁴ is the astrological phrase in Vettius Valens, p. 119²⁵ ἐὰν δὲ Ζεὺς μαρτυρήσῃ Κρόνῳ, νόμμος γάμος ἀναδειχθήσεται ἢ καὶ τινὰς ἐξευγενίσουσιν. Note *Syll* 329¹² (B.C. 86) κέκρικεν ἀναδεῖξαι τὸν πρὸς Μιθραδάτην πόλεμον, which comes near our "declare war": so in *OGIS* 441⁴⁰ *ex suppl.*).

ἀναδέχομαι.

There is a legal sense of this word which is not uncommon — P Oxy III. 513⁵⁷ ff. (A.D. 184) ἐὰν τις ἰήτη[σιν] περὶ τοῦτου γένηται πρὸς αὐτὸν . . . [ἐγὼ] αὐτὸς τοῦτο ἀναδέχομαι, "if any action is brought against him in connexion with this, I will take the responsibility upon myself" (Edd.).

So P Tebt I. 98²⁷ (c. B.C. 112) ἂν ἀδεύγηται (i. ἀναδ-), "for whom we are security," and the late P Grenf II. 99 (a)¹ ff. (vi/vii A.D.) Δαυεὶτ ἀνεδέξατο Θασίαν ὥστε αὐτὴν ἀπαλθῖν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ, "David has become surety for Thaesia on condition that she return to her home and busy herself with its duties." The verb is followed by the infinitive, P Tebt I. 75⁸ (B.C. 112) ἀναδέχομαι πόρον δώσιν τῆς (ἀρτάβης), "I undertake to provide for the artaba tax"; P Hib I. 58⁹ ff. (B.C. 245-4) ἀναδέβεται γὰρ ἡμῖν ἀπομετρήσειν σῖτον: cf. *OGIS* 339³⁰ (ii/B.C.) τὰς τε πρεσβείας ἀνεδέχετο προθύμως, *ib.* 441⁶ (i/B.C.) καὶ διὰ ταῦτα κινδύνους πολλοὺς [. . .] ὑπὲρ τῶν ἡμετέρων δημοσίων [. . .] προθυμότατα ἐν[α]δεδογμένους. *Syll* 929³⁰ (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μηθένος ὑστερησάι δικαίου μηθίνα τῶν κρινόμενων, of judges who say they have given not only the day but τὸ πλεῖον τῆς νυκτός to their work. Add *Syll* 530⁶⁶ (late iv/B.C.) = "undertake"; so P Eleph 29¹³ (iii/B.C.), P Tebt II. 329¹⁹ (A.D. 139), and BGU I. 194¹¹ (A.D. 177), and P Ryl II. 77²⁸ (A.D. 192) ἀναδεξάμενος τὴν μίζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω ἀποφεύγειν. The predominance of this meaning suggests its application in Heb 11¹⁷. The statement that Abraham had "undertaken," "assumed the responsibility of" the promises, would not perhaps be alien to the thought. In Ac 28⁷ it is "hospitio exceptit" (Blass), Attic ὑποδέχεσθαι.

ἀναδίδωμι.

On P Fay 261¹³ ff. (A.D. 150) ἐν οὖν τοῖς συνοψιούντας . . . ἀναδῶτε, the editors remark that "ἀναδιδόνα (or εἰσδιδόνα) is the regular word for presenting a list of well-to-do persons (εὐποροί) from whom a certain number were to be selected for a λειτουργία," and compare P Oxy I. 82² (middle iii/A.D.) τὰς ἀναδόσεις τῶν λειτουργῶν, and BGU I. 194²² (A.D. 177). See the note on P Ryl II. 91². See also P Flor I. 2²²⁷ (A.D. 265) οἱ ἀναδοθέντες, men whose names had been "sent up"; *ib.* 25³⁰ (ii/A.D.) ἦν καὶ ἀναδέδωκε εἰς ἀκύρωσιν, of a document; and so P Tebt II. 397²² (A.D. 198). In *Syll* 279⁷ (ii/B.C.) we find τὸ τε ψήφισμα ἀνέδωκεν according to the best reading. P Tebt II. 448 (ii/iii A.D.) τῷ ἀναδιδόντι σοι τὸ ἐπιστόλιον = "the bearer": cf. *IGSI* 830²² ἀνεγνώσθη ἐπιστολὴ Τυρίων στατιωναρίων ἀναδοθείσα ὑπὸ Λάχης, ἐνδὲ αὐτῶν. In P Oxy VII. 1063¹⁴ (ii/iii A.D.) τὸ πιττά[κ]ιον ἀναγνοὺς μὴ ἀναδῶς τῷ Ἡρώδ[ῃ] we may render "pass on." Note in *ib.* 1033⁵ (A.D. 392) the strange form ἀναδεδοιγμένοι. In Vettius Valens p. 21¹ τὰς ἀναδοθείσας ὥρας = "the given hours," in a mathematical sense.

ἀναζάω.

For ἀ., as in Rom 7⁹, Nägeli p. 47 cites *CIG* 2566 (Crete, date?) Ἀρχονίκα Ζαῦλω . . . ἀναζάωα Ἀρτέμιδι εὐακ[ά]φῃ, where Archonica fulfils a vow to Artemis, "being alive once more." Other instances of the verb from profane sources will be found in Deissmann *LAE* p. 94 ff.

ἀναζητέω.

The verb is capable of general use, as in P Oxy VII. 1066¹⁸ (iii/A.D.) ἀναζήτησον [ρίνην] "look for a file." But it is specially used of searching for human beings, with an implication of difficulty, as in the NT passages. So P Hib I. 71⁹ (B.C. 245-4) τὴν πᾶσαν σπουδὴν ποιῆσαι δε[ῶ]ς

ἀναζητῶντες ἀποσταλῶσι, "make every effort to search for them" etc. with reference to certain slaves who had deserted. P Rein 17¹³ (B.C. 109) has nearly the same phrase: cf. *Syll* 220¹⁰ (iii/B.C.) *ex suppl.*, P Flor I. 83¹⁸ (iii/iv A.D.) ἀναζητῶντα ἀναπεμφθῆσεσθαι πρὸς τὸν κράτιστον ἐπίτροπον. P Tebt I. 138 (late ii/B.C.) ἀναζητούμενος Ὀννάφρις οὐχ εὐρίσκειται, *ib.* 53²² (B.C. 110) οἱ εὐθύνόμενοι ἀναζητῶντες, "the culprits having been searched for." For the noun ἀναζήτησις, cf. P Fay 107⁹ (A.D. 133) ποιῆσαι τὴν καθήκουσαν ἀναζήτησιν, "to hold the due inquiry," P. Tebt II. 423¹² (early iii/A.D.) πρὸς ἀναζήτην (i. -ησιν) χόρτου, "to look for hay," and P Ryl II. 78²² (A.D. 157) περὶ ἀναζητήσεως Πάνθηρος.

ἀναζωπυρέω.

A characteristic compound of the Pastorals (2 Tim 1⁸), but vouched for in the common speech of the day: P Leid Wxvi. 43 (ii/iii A.D.)—an occult pamphlet—αὐτὸ γὰρ ἔστιν τὸ ἀναζωπυροῦν τὰς πάσας βίβλους, cf. *ib.* Vx. 7 (iii/iv A.D.) δι' οὗ ζωπυρεῖται πάντα πλάσματα. See further Anz *Subsidia*, p. 284 f., and cf. F. C. Conybeare in *Exp* VII. iv. p. 40.

ἀναθάλλω

is one of the words that Nägeli cites (p. 81) to prove that in Phil 4¹⁰ ἀνεθάλλετε τὸ ὑπὲρ ἑμοῦ φρονεῖν, Paul has taken vocabulary from the more cultured Κοινή, through his later intercourse with Greeks. It should be noted, however, that the word is not rare in the LXX (especially in Sirach), five times in this rare tense and four times transitively. It is a curious problem whence the LXX derived it. The simplex occurs in BGU IV. 1112¹⁸ (B.C. 4) παρελήφεν δὲ καὶ ἡ Εὐγένεια τὸ παιδίον θάλλουσαν.

ἀνάθεμα.

Deissmann's discovery of ἀνάθεμα in the "Biblical Greek" sense, in a source entirely independent of Jewish influence, is a remarkable confirmation of his general thesis. At the end of a heathen curse from Megara, belonging to i/ii A.D., there is a separate line of large letters ANEΘEMA which he (*LAE* p. 92 f.) interprets as = ἀνάθεμα—"curse!" The weakening of the accented α to ε is explained as a vulgar Greek extension of the augment to a derivative (cf. Nägeli p. 49, following Wackernagel). See on this the plentiful material in Hatzidakis *Einleitung*, p. 64 f. The verb occurs three times in the same curse, l. 5 ἀναθεματίζομεν αὐτούς, l. 8 ἀναθεματίζομεν, and on the back l. 8 f. ἀναθεματίζομεν τούτο[us]. For the complete text, as originally edited by Wünsch, see *IG* III. 2, and also his *Antike Fluchtafeln*, p. 4 ff. Newton (*Essays in Archaeology*, p. 193 f.) describes a number of leaden tablets of about B.C. 150 discovered at Knidos, in a sacred precinct dedicated to Persephone and other deities, which were graven with similar *anathemata*. The person on whom the curse was to fall was always devoted to the vengeance of the two Infernal Goddesses, Demeter and her daughter, "May he or she never find Persephone propitious!" With 1 Cor 16²¹ may be compared the ending of a sepulchral inscription (iv/v A.D.) from Attica, where on any one's interfering with the remains the curse is called down—ἀνάθεμα ἦτω μαρὰν ἄθᾶν (see *Roberts-Gardner* 387): the meaning

PART I.

of the Aramaic σύμβολον being wholly unknown, it could be used as a curse—like unknown words in later days! It should be noted that the new meaning "curse" naturally attached itself to the late form ἀνάθεμα rather than to the older ἀνάθημα. Nouns in -μα tended to develop weak root-form by association with those in -σις, which always had it. The noun is MGr: thus ἀνάθεμα ἐστίνα, "a curse on you" (Thumb, *Handbook* p. 38).

ἀναθεματίζω.

For the meaning see under ἀνάθεμα. The form may be illustrated by ἐκθεματίζω in P Tebt I. 27¹⁰⁸ (B.C. 113) ἐκθεματισθῆ, "be proclaimed a defaulter." There is also a simplex in BGU IV. 1127²⁰ (B.C. 18) εἶναι τῷ Εὐταγγέλω θεματίζαντι ἐπὶ τράπεζαν ἐνθεσμον . . . παραχώρησιν ποιῆσθαι, *Syll* 329²⁶ (i/B.C.), meaning "to deposit."

ἀνάθημα.

See Index to *Syll* III. p. 206, which shows how the old form and the later ἀνάθεμα (like ἀνάθημα and ἀνάδεμα, etc.) lived on side by side. In his index to *OGIS* Dittenberger is content with "ἀνάθημα, ἀναθήματα *passim*." That the alternative lived on in Semitic districts as well as in Greece itself, in the same sense, is well shown in a trilingual inscr.—Latin, Greek and Punic—in G. A. Cooke's *North Semitic Inscriptions*, p. 109 (ii/B.C.), Ἀσκληπιῶ Μηνρη ἀνάθεμα βωμὸν ἔστησε Κλέων. This answers to *donum dedit* in the Latin, 77J in the Punic.

ἀναίδεια.

OGIS 665¹⁶ (A.D. 48–9) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων associates the original adj. from which ἀναίδεια comes with another which well illustrates its connotation—audacious "desire to get": cf. Lk 11⁸ and for a slightly different connotation Sir 25²². In P Lond 342¹⁴ (A.D. 185) (= II. p. 174) the adj. is used of a man who proves himself ἀναιδῆς ἐν τῇ κόμῃ by levying contributions on the inhabitants etc.; and for the verb see P Ryl II. 141¹⁹ (A.D. 37) ἀναιδευόμενοι μὴ ἀποδῶναι, "shamelessly refusing to pay" (Edd.).

ἀναιρέσεις.

Field (*Notes*, p. 116) remarks that "killing" or "slaying" would be more adequate than "death" (AV, RV) as a rendering. Since even the AV of 2 Macc 5¹², which he notes, does not make "unto the killing of him" English, we must either keep "death" or substitute "murder," which the tone of ἀναιρέω would fairly justify: see *sub voce*.

ἀναιρέω.

The commercial sense of ἀναιρέω seems the commonest. P Lond 1168^{8f}. (A.D. 18) (= III. p. 136) ἀντὶ τοῦ τόκου [ᾧ]ν ἀνείρηται, "the interest on what she has borrowed," *ib.* 1164¹⁷ (A.D. 212) (= III. p. 158) ἀνηρῆσθαι τὸν πωλοῦντα π[αρ]ὰ τοῦ ἀνουμένου τὴν συνπεφωνημένην πρὸς ἀλλ[ή]λους τιμὴν, BGU IV. 1136² (c. B.C. 11): cf. *ib.* 1135⁶ (do.) ἀνείλαν[το]. P Fay 100¹⁰, 28 (A.D. 99) ἀνίρημαι, of "receiving" money: so P Flor I. 13¹² (A.D. 153), *ib.* 81⁶ (A.D. 103). In the more general sense of "take up," P Tebt I. 138 (late ii/B.C.) ἀνελόμενος τὴν ἑαυτοῦ μάχαιραν, and the interesting imperial letter, now dated in the time of

Hadrian (*Hermes* xxxvii. p. 84 ff.), BGU I. 140¹⁰ ff. with reference to τ[ο]ύτους, ο[ὗ]ς οἱ γονεῖς αὐτῶν τῇ τῆς στρα-
τείας ἀνέλα[ν]το χρόνῳ. For the active cf. P Oxy I. 37⁸
(A.D. 49) (= *Selections*, p. 49), ἀνέλεν ἀπὸ κοπρίας ἀρρενι-
κὸν σωματίον, "picked up from the dung-heap a male
foundling": the corresponding passive is used of the same
transaction in *ib.* 38⁸ (A.D. 49–50) (= *Selections*, p. 52), δ
ἀνέλεται ἀπὸ κοπρίας. The recurrent formula δουλικὸν
παιδίον ἀναίρετον ὑποτίθιον (as BGU IV. 1107⁹—B.C. 13)
shows how technical the term had become: cf. Ac 7²¹. For
the meaning "kill," cf. P Amh II. 142⁸ (iv/A.D.) βουλόμενοι
ἀναιρῆσαι με: in *Syll* 929⁴⁶ of a city "destroyed." So also,
seemingly, in P Par 68⁶ (Rom.) ἀναιρεθῆναι μέλλω[ν]: the
context is fragmentary, but the general subject—an apology
for the Jews—makes it probable. The compound ἀντα-
ναιρεῖν (cf. ἀνταναπληροῦν) occurs frequently in P Tebt I.,
as 61(δ)²⁴⁴ (B.C. 118–7) [ἀν]ταναιρεθείσης, "subtracted."
So P Petr III. 76¹¹.¹ (ii/B.C.), *ib.* 104⁴ τοῦ ἀνελημμένου, of
a farm-holding "confiscated" to the state, BGU III. 776¹.⁷
(i/A.D.).

ἀναίτιος.

Syll 816⁷ ἐγγέντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως, *ib.*¹²
ἐνα ἐγδικήσης τὸ αἷμα τὸ ἀναίτιον. This interesting in-
scription, containing phrases from the LXX, is given by
Dittenberger as of Jewish or Christian origin. The latter
alternative has been rightly excluded, since there is no sign
of the NT visible. The prayer is a Jewish prayer for ven-
geance belonging to the end of the second, or the beginning
of the first century B.C. See the full discussion in Deiss-
mann *LAE*, p. 423 ff., and note the remarkably similar but
pagan prayer from Alexandria in *Preisigke* 1323 (ii/A.D.).

ἀνακαθίζω.

This term, common in medical writings (Lk 7¹⁵, Ac 9⁴⁰),
is found in a Christian letter of iv/A.D., which is full of NT
echoes—P Oxy VI. 939²⁵ (= *Selections*, p. 130) ἔδοξεν . . .
ἀνεκτότερον ἐσχέκναι ἀνακαθεσθῆναι, νοσηλότερον δὲ ὅμως
τὸ σωματίον ἔχει, "she seems . . . to be in a more tolerable
state, in that she has sat up, but nevertheless she is still in a
somewhat sickly state of body." See Hobart, p. 11 f.

ἀνακαινίζω.

See *s.v.* ἀνακαινίζω.

ἀνακαινίσω

and its noun ἀνακαινίσις have not been traced in any
source earlier than Paul, who might very well coin a word of
this sort—there is however no proof that he really did so.
Nägeli, p. 53, remarks on these and other "new words" of
Paul that they answer in formation to that of other Κονή
words, going back to old Greek stems and only combining
them afresh. Here the similar ἀνακαινίζειν (Heb 6⁸) exists
in literature, as does ἀνακαινίσις. Did Paul not know them,
so that he had to form words for his purpose, on such
an analogy as ἀνανεώω? Or were his words current in a
limited district only? Thayer notes that Hermas used
ἀνακαινίσις (*Vis.* iii. 8⁹): ἡ δ. τῶν πνευμάτων ὑμῶν looks
like a reminiscence of Rom 12², and is no warrant for
independent use.

ἀνακαλύπτω.

Syll 803²³ (iii/B.C.) ἔδοκει αὐτοῦ [τὸ] ἔσθος ὁ θεὸς (Asclepius)
ἀγκαλύψαι. P Oxy X. 1297⁹ (iv/A.D.) of a vessel of oil.

ἀνακάμπτω.

In connexion with the metaphorical use in Lk 10⁶, we
may quote BGU III. 896⁸ (ii/A.D.) πάντα τὰ ἐμὰ ἀνα-
κάμψαι εἰς τὴν προγεγραμμένην θυγατέρα]. For the ordi-
nary sense "return," cf. P Magd 8¹⁰ (iii/B.C.), μετὰ δὲ ταῦτ'
ἀνακάμψαντός μου]. See also Anz *Subsidia*, p. 314 f.

ἀνάκειμαι.

For the sense *accumbere* (Jn 6¹¹, etc.), which does not
seem to be older than the Macedonian period, may be cited
BGU I. 344 (ii/iii A.D.), a list of names of οἱ ἀνακείμενοι,
and ending γίνονται ἄνδρες ἀναγεγμενοὺ (!) μῆ. The verb
occurs in the more ordinary sense, as passive to ἀνατίθηναι,
in the great Ephesian inscr., *Syll* 656⁴⁶ (ii/A.D.) ἀνακείσθαι
τῇ θεῇ ("be dedicated"), of the month Artemision (so also
l. 52). The same meaning appears in *ib.* 827⁴ καθιερωμένων
καὶ ἀνακειμένων τῇ Οὐρανίᾳ Ἀφροδίτῃ (i/B.C.).

ἀνακεφαλαιῶ

naturally does not figure in our non-literary sources: it
belongs to a more cultivated stratum of thought—see its
record in Grimm. But the commonness of κεφάλαιον, "sum,"
total," would make the meaning obvious even to ordinary
readers.

ἀνακλίνω.

The NT writers use ἀνακλίνεσθαι, "to recline at a table,"
instead of the classical παρα- and κατα-κλίνεσθαι, in a way
which suggests that this usage was characteristic of the com-
mon speech, though we are unable to illustrate it. Sir
W. M. Ramsay has drawn our attention to the fact that in
the anti-Christian Society of Tekmoreioi at Pisidian Antioch
the President was πρωτανακλίτης, who sits in the chief
place at table, and he takes this as an indication that the
ritual feast was moulded on the Eucharist. For such imita-
tions as marking the pagan reaction about A.D. 304–13, see
his *Pauline and other Studies*, p. 103 ff.

ἀνακόπτω.

P Flor I. 36³ (early iv/A.D.) crimes ὑφ' οὐδενὸς ἄλλου
ἀνακόπτεται, but by the punishment of the criminal; a
similar connotation probably may be recognised in the frag-
mentary P Giss I. 87¹⁰ (ii/A.D.) . . . παραγγέλλειν ἀνα-
κοπήναι [. . . from what the scanty context suggests. So
also in P Théad 19¹⁸ (iv/A.D.) δέομαι τῆς σῆς ἀρετῆς κειν-
σαι . . . τὴν παιδιὰν τῆς γυναῖκος ἀνακοπήναι δι' οὐ
εὐδοκίμασθαι. The word obviously does not encourage us
to approve the few cursives that show it in Gal 5⁷.

ἀνακράζω.

The vernacular character of this compound is sufficiently
established by our one citation, BGU IV. 1201¹¹ (ii/A.D.)
καὶ ἡμῶν ἀνακράξαντες (for -ων!) εἰς τὴν κώμην πρὸς βοή-
θην κατεπήδησεν ὁ γυμνασάρχος κτλ.: the temple of
Serapis was on fire, so that the word on this occasion no
doubt implies considerable vigour, as we should expect from
its record elsewhere.

ἀνακρίνω.

For the judicial sense "examine," as in 1 Cor 9³, cf. *Michel* 409¹. (beginning of iii/B.C.) τοὺς μὲν πλείστον τῶν διαφερομένων ἀνακρινάμενοι πολλάκις ἐφ' αὐτοὺς διέλυον συμφέροντος, *Syll* 512⁴⁶ (ii/B.C.) ἀνακρινάντω δὲ καὶ τοῖς μάρτυρας. The substantive (*g.v.*) is found in the previous line of the latter inscription.

ἀνάκρισις.

See on ἀνακρίνω. In *OGIS* 374 (i/B.C.), which commemorates a certain Papias, a privy councillor and chief physician of Mithradates Eupator, King of Pontus, we find him described as τεταγμένον δὲ καὶ ἐπὶ τῶν ἀνακρίσεων. Dittenberger gives reasons for thinking that "non tam iudicem quam inquisitorem hoc significat," one who presided over the examination of men suspected of conspiracy: cf. *Syll* 356³⁶ (B.C. 6), a rescript of Augustus, who says πέπονθα δὲ ὑμεῖν καὶ αὐτὰς τὰς ἀνακρίσεις, the *præcis* of a preliminary inquiry, cf. also *Preisigke* 1568 Ἄ. τὸν συγγενὴ καὶ κτλ. καὶ ἐπιστράτηγον καὶ πρὸς ταῖς ἀνακρίσεσι (reign of Euergetes II.). The noun occurs again in P Tebt II. 86¹ (late ii/B.C.), where a man is described as ὁ πρὸς ταῖς ἀνακρίσεσι. In P Lips I. 4¹⁵ (A.D. 293) the word follows ἀπογραφῇ, and Mitteis notes that it occurs in P Lond 251 (A.D. 337-50) (= II. p. 317) likewise in connexion with the purchase of a slave: "since ἀνάκρισις means a preliminary examination (*Voruntersuchung*), one thinks of a trial made before the purchase of the slave." Cf. the use of the word in Ac 25³⁰.

ἀνακύπτω.

P Par 47²² (c. B.C. 153) (= *Selections*, p. 23), a very grandiloquent but ill-spelt letter, will illustrate Lk 21³⁰: οὐκ ἔστι ἀνακύψαι (*l. κύψαι*) πόποτε ἐν τῇ Τρικωμῇ ὑπὸ τῆς αἰσχύνῃς, "it is not possible ever to look up again in Tricomia for very shame." It appears also in P Ryl I. 28³ (iv/A.D.), on omens drawn from twitching—one sort portends that the man "will suffer loss for a time and will emerge again from his troubles" (Ed.—ἐκ τῶν κακῶν ἀνακύψει).

ἀναλαμβάνω.

Syll 329⁴⁸ (i/B.C.) ἀναλαβόντας τὰ δπλα, "taking up," literally. P Tebt II. 296¹⁶ (A.D. 123) has the verb twice = "receive." *OGIS* 383¹³⁸ (see under ἀνάληψις) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων, uses it for the first investiture (with the sacred thread of Parsism, presumably: cf. on this inscr. the Hibbert Lectures, 1912, pp. 106-8). PSI 74⁵¹ (iii/A.D.) ἀξιῶ ἀναλαβόντας παρ' ἐμοῦ τὴν ὁμολογίαν ὑπογεγραμμένην. In P Lille I. 14⁵ (B.C. 243-2) ἀνάλαβε δ' [ὅ]ν αἰτοῦ τὸν κλῆρον εἰς τὸ βασιλικόν, and P Oxy III. 471⁹⁹ (ii/A.D.) τὴν οὐσίαν αὐτοῦ . . . ἀνάλημψθῆναι (μ. erased) καλεῖται, the verb has the meaning "confiscate": so *Perg* I. 249³⁴ (*cf.* Schweizer *Perg* p. 203). In P Oxy VI. 899⁹⁷ (A.D. 200) ᾧ ἀνελημπτὰ ἐπιστολὴ τοῦ κρα[τί]στου δι[ο]ικητοῦ, the editors translate "to which is joined a letter of his highness the diocetes," and quote *ib.* 985 and BGU I. 168³⁴ τοῖς ὑπομήμασι ἀνελημψθῆ. The participle τὰ ἀνελημμένα = "obligations" is found P Oxy IV. 707^{35,36} (c. A.D. 136). Cf. the phrase ἔρανον ἄ., in BGU IV. 1165¹⁵ (B.C. 19), φῖ ἀγ[ρ]ῶν [κατὰ συν]γραφῇν

ἐράνῃ. P Lond 905 (ii/A.D.) (= III. p. 219) has ἀνάλημψθῆναι and the noun ἀνάλημψες in a very illiterate document. "Repeat," of an advocate setting forth his case, is the meaning in P Tor I. 1^{vi.20} (B.C. 116) (= *Chrest.* II. p. 36) ἀναλαβὼν ἐξ ὧν παρέκειτο ὁ Ἑρμίας "repetens quae Hermias protulit" (Peyron). The Biblical use of "take up" for an ascension into heaven is naturally not paralleled in our sources: for exx. in Jewish writings see Charles's note on *Apoc. of Baruch*, p. 73.

ἀνάληψις.

P Tebt II. 296¹⁹ (A.D. 123) is the receipt for money paid for a priestly office, ἐξ ἀναλ[ή]ψεως ἐν αὐτῷ "as payable by himself" (Edd.): cf. reference to this document under the verb. It means "entertainment" (*sc.* one form of "reception") in *Syll* 418³⁶ (iii/A.D.), ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν καὶ ἕτερα πλείστα εἰς ἀνάλημψιν αὐτῶν ἀνευ ἀργυρίου χορηγεῖν. P Oxy VI. 986^{III} (early ii/A.D.) αὐλὴ δηλ(ωθεῖσα) ἐπικρατήσθαι πρὸ τῆς ἀναλήμψεως ὑπὸ Πετεσοῦχου. *OGIS* 383¹⁰²—the inscription of Antiochus I. of Commagene (i/B.C.)—ὑπὲρ ἀναλήψεως διαδήματος, his coronation: see also the verb above. The substantive follows the verb's wide range of meaning, which we have only partially illustrated, as needless for the NT. Dr Charles (*l.c.* above) quotes Ryle and James as claiming *Pss. Sol.* 4³⁰ to be the earliest instance of its use (as in Lk 9⁵¹) for "ascension" into heaven.

ἀναλίσκω.

P Flor II. 212⁴ (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθες τοσαῦτα λήμματα ἀναλίσκων ὥς μὴ ἔχειν σὲ ἀρτά[β]ην μίαν λωτίου. P Eleph 5²² οἶνον ἀνηλώθησαν κ(εραμῖα) μῆ, P Par 49¹⁹ (B.C. 164-58) μηδὲ ἀναλίσκειν χαλκοῦς, etc. Notice ἀναλυσμένων in the same sense, P Lond 1177¹¹ (B.C. 113) (= III. p. 181). P Grenf II. 77¹⁵ (iii/iv A.D.) (= *Selections*, p. 121) φροντίσας οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended." P Oxy I. 58³⁰ (A.D. 288) τὰ μάταια ἀναλώματα π[α]ύσεται, "useless expense will be stopped," with reference to a proposed reduction in the number of treasury officials. The noun ἀνάλωμα (often ἀνήλωμα), which does not happen to occur in NT, is exceedingly common. The verb is an early compound of *φαλίσκω*, whose simplex survives in the passive ἀλίσκομαι: the *ā* is due to contraction of -αφα- after loss of digamma. The meaning *destroy* is therefore parallel with ἀναίρειν. Note aor. ἀνέλωσα P Oxy X. 1295⁸ (iii/iii A.D.).

ἀναλογία.

A iii/A.D. citation may be made from P Flor I. 50²¹ κατ[ὰ] τὸ ἡμῶν κατ' ἀναλογίαν τῶν φοινίκων (once πρὸς ἄ.), "proportionately." The verb is found in P Amh II. 64¹² (A.D. 107) μὴ ἀναλογόντας τὴν ἐ[π]ιμέλειαν, which the editors translate "incapable of doing their duties." For adjective see P Amh II. 85¹⁷ (A.D. 78) παραδεχθήσεται ἡμῖν—ἀπὸ τοῦ προκειμένου φόρου κατὰ τὸ ἀνάλογον, "a proportionate allowance shall be made to us from the aforesaid rent" (Edd.): so in *Syll* 329⁹¹ (B.C. 86), and (without τὸ) P Ryl II. 99⁷ (iii/A.D.). Cf. *Syll* 371¹² (i/A.D.) ἀνάλογον πεποιεῖται τὴν ἐπιδημίαν τῇ . . . σεμνότητι. It is open to us to write τὸ ἀνὰ λόγον (Aristotle, etc.), as the editors do in P Ryl II. 154²² (A.D. 66) κατὰ τὸ ἄ. λ. τῶν μνηνών.

The adjective is only in the first stages of evolution : see LS. The adverb is found in the modern sense "analogously" in Wisd 13⁵.

ἀναλογίζομαι.

P Tor I. I v. 30 (B.C. 116) (= *Chrest.* II. p. 35) καὶ ἔφη, ἀναλογιζομένων τῶν χρόνων, ἀπὸ μὲν τοῦ Ἐπιφάνους ἐτῶν κδ̄ κτλ., "told off," "reckoned up." This arithmetical sense—cf. λόγος = "a/c"—is the oldest for the whole group, and it would seem that the metaphor was conscious even when the use was widened. So in Heb 12⁸ ἀναλογισασθε immediately follows the reference to the "balancing," as it were, of the προκειμένη χαρὰ against the tremendous cost. Cf. the simplex in Phil 4⁸, where we are bidden to "count over" our spiritual treasure.

ἀναλύω.

For the intransitive meaning "depart" (Polybius and later), cf. P Tor I. I v. 16 (B.C. 116) (= *Chrest.* II. p. 32) ἐγὼ δὲ ἐφ' ἱκανὰς ἡμέρας καταφθαίρει ἡναγκάσθην, τῶν ἀνθρώπων μὴ ἐρχομένων εἰς τὰς χεῖρας, ἀναλύσαι εἰς τὸ τεταγμένον, "demandatam mihi stationem repetere" (Peyron, and so Mitteis). Closely parallel is the contemporary P Par 15⁸⁰ (B.C. 120) ολομένων ἐφ' ἱκανὸν χρόνον καταφθαίνοντα με ἡντιῦθεν ἀναλύσειν. So *ib.* 22²⁸ (ii/B.C.) ἀποσυλήσας ἡμᾶς ἀνέλυσε, P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μετὰ κραυγῆς τε διασπυλλομένου μεθ' ἡσυχίας ἀναλύειν. In a Ptolemaic papyrus published by Grenfell-Hunt in *Archiv* i. p. 59 ff. we find λύσαντες ἐκχυρήματα θ̄ ἀνέλυσαν, where the editors note that ἀνέλυσαν may = "they returned" (cf. Lk 12⁸⁶) or may refer to the preceding βασιλικὸν χάμα, "they destroyed it." For the meaning "die" Nägeli, p. 34, cites the memorial inscription *IGSI* 1794² (Rom.) καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθήσ(η), cf. *ib.* 159 ἀναλύειν τὸν βίον.

ἀναμάρτητος.

For ἀ = "sinless," as in Jn 8⁷, cf. Musonius, p. 61⁶, where it is laid down—μηδένα ἀπαιτεῖσθαι εἶναι ἀναμάρτητον, ὅστις ἀρετὴν μὴ ἐξέμαθεν, ἐπεὶ περ ἀρετὴ μόνῃ ποιεῖ μὴ ἀμαρτάνειν ἐν βίῳ. See also Aristas 252 (*bis*).

ἀναμένω

occurs several times in the Alexandrian papyri of the reign of Augustus, collected in BGU IV. Thus 1151²⁸ (B.C. 13) μὴ ἀναμείναντας τὸν μεμερισμ(ένον) αὐτοῖς χρό(νον) μέχρι τοῦ ἐκτίσαι τὸ δλον κεφάλ(αιον), and in almost the same terms 1053¹⁻²⁸ (*id.*), 1055²⁸ (*id.*), 1156¹⁸ (B.C. 15), 1167⁸⁴ (B.C. 12), of debtors who are to pay up without "waiting for" the time allowed them. The word is MGr.

ἀναμνησκω.

Syll 256³⁸ (ii/B.C.) ἀναμνησκόμενοι πατρίων. P Grenf I. 1¹⁻² (ii/B.C.—literary) ὁδόνῃ με ἔχει ὅταν ἀναμνησθῶ ὡς κτλ.: so also in 1²² μαίνομ' ὅταν ἀναμ[νη]σθῶμ' εἰ μονοκουτήσω—for the form see Mayser *Gr.* p. 383.

ἀνάμνησις.

In the Magnesian inscr. *Syll* 929¹⁰⁶ (ii/B.C.), unfortunately in this part exceedingly imperfect, we have . . .](σ)ίας καὶ μέχρι τοῦ συστάντος ἐν Κρήτῃ πολέμου, ὃν ἀνά(μνησ)ιν . . .] (ἐπ)οι(οῦν)το [. . .

ἀνανεόω

occurs very frequently in *Syll* and *OGIS*: its record as an Attic word is noted by Schlageter, p. 25. Nearest to Eph 4²² is *Syll* 722¹⁸ (later than B.C. 167—from Cnossos, in dialect) ὁμοίως δὲ καὶ τὰν εὐνοίαν ἂν ἔχει πορτὶ (i. e. πρὸς) τὰν πόλιν ἀνανεώμενος αὐτὰς (i. αὐτὸς Ed.) τὰν προγονικὰν ἀρετὰν δι' ἐγγράφω ἐπ[ίδειξε]. So *ib.* 481¹⁰ (iii/ii B.C.) τὰ τε ἐξ ἀρχῆ[ς] οἰκεία ὑπάρ[χοντα] Σελευκεῦσιν ἐκ προγόνων ἀνε[νε]ώσατο, *ib.* 654⁸ f. (? ii/B.C.) διότι ἂ πόλις τῶν Ἑρμονίων ἀνανεοῦται τε τὰν συγγένειαν καὶ φίλων κτλ., *OGIS* 90⁸⁸ (Rosetta stone, B.C. 196) προσπυθανόμενος τε τὰ τῶν [ἐ]ρῶν τιμώτατα ἀνανεοῦτο ἐπὶ τῆς ἑαυτοῦ βασιλείας ὡς καθήκει. The substantive may be quoted from papyri. Thus P Oxy II. 274⁸⁰ (A.D. 89-97) Σαραπίων τέτακται τ[ῆ] [λως] ἀνανεώ[σ]εως τῆς προκειμένης ὑποθήκης, the charge for a renewal of a mortgage, P Strass I. 52⁷ (A.D. 151) μὴ προσδοκίμοις ἀνανεώ[σ]εως, and similarly P Flor I. 1⁶ (A.D. 153), and *ib.* 81¹¹ (A.D. 103): cf. also P Magd 31^{7, 18} (B.C. 217). The word seems to be confined to legal phraseology.

ἀναντίρρητος.

So spelt in *OGIS* 335¹⁸⁸ (Pergamon, ii/i B.C.), with the meaning "beyond possibility of dispute," as in Ac 19⁸⁶. Grimm notes that the word begins in Polybius, where the active sense of Ac 10⁸⁶ is also paralleled: so in xxiii. 8¹¹, where Schweighäuser renders "summo cunctorum consensu."

ἀνάξιος.

P Strass I. 5⁸ (A.D. 262), ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτης παθόν. Cf. also Aristas 217 ἡρώτα δέ, πῶς ἂν μὴδὲν ἀνάξιον ἑαυτῶν πρᾶσσομεν. The word survives in MGr = "incapable."

ἀνάπανσις.

In P Flor I. 57⁸⁶ (A.D. 223-5) a septuagenarian pleads for "relief" (ἀναπαύσεως) from public duties (λειτουργίαι); and in BGU I. 180⁵ (ii/iii A.D.) we read of the πεντ[ε]τήτῃ χρό[ν]ον ἀνα[παύσε]ως accorded to veterans μετὰ τ[ῆ]ν ἀπόλυσιν from military service. As will be seen from the record of the verb below, the essential idea is that of a respite, or temporary rest as a preparation for future toil, which Lightfoot (on Philem⁷) finds in ἀναπαύω. This brings out all the better the differentia of κατάπαυσις in Heb 4, the Sabbath followed by no weekday.

ἀναπαύω.

The verb is a technical term of agriculture in P Tebt I. 105²⁸ (B.C. 103), to rest land by sowing light crops upon it. Cf. P Lond 314¹⁸ f. (A.D. 149) (= II. p. 189 f.), σπείρων . . . ἀρ[ούρ]ας δύο ἀπὸ νότου ἀναπαύμεσι γέ[νε]σι, P Anh II. 91¹⁸ (A.D. 159) γένεσι ἀναπαύματος, "with light crops" (Edd.), and the full discussion by Wilcken *Archiv* i. p. 157 f. Land thus rested was ἐν ἀναπαύματι, P Tebt I. 72⁸⁸ (B.C. 114-3), P Lond 1223⁸ (A.D. 121) (= III. p. 139), or could be called ἀνάπαυμα itself, as P Fay 112⁴ (A.D. 99) [τὰ] ἀναπαύματα ὑπόσχεισον, "hoe the fallows" (Edd.). A wider use may be seen in P Oxy VIII. 1121¹⁸ (A.D. 295), with the "temporary" connotation gone: ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμενης ἀδιαθέτου, "a few days ago she died intestate" (Edd.) So in

δὲ πρὸς ἀ[νά]στασιν [. . .], but the context is not clear. The narrative of Ac 17 (see v. 32) prepares us for the total novelty of the meaning "resurrection": it was a perfectly natural use of the word, but the idea itself was new. We find this meaning in *C. and B.* no. 23 (= *Cagnat* IV. 743, Alexander Severus), where an Epicurean Jew of Eumeneia in Phrygia begins to tell us what he thought of οἱ δὲ θεοὶ πάντες εἰς ἀ[νά]στασιν [. . .] (βλέποντες or the like): see Ramsay's interesting notes.

ἀναστατόω.

"Nowhere in profane authors," says Grimm. Its place in the vernacular is proved, however, with singular decisiveness by a private letter almost contemporary with the Biblical citations. BGU IV. 1079⁸⁰ (A.D. 41) (= *Selections*, p. 40), μὴ ἵνα ἀναστατώσῃς ἡμᾶς, "do not drive us out," and later by the boy's letter, P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103) ἀναστατοῖ με ἄρρον (l. ἄρρον) αὐτόν, "he quite upsets me—off with him": cf. also P Strass I. 5¹⁴ (A.D. 262) ἀν[ά]στατον τὸν πρ[ε]σβύτην π[ρ]οίητα[ι]—a reversion to the classical locution.

ἀναστρέφομαι.

The old meaning "reverti" may be seen in P Tebt I. 25¹⁶ (B.C. 117) ἀνεστραμμένως δαινεκθέντες (l. διανεχ-), "perversely." Deissmann (*BS* pp. 88, 194) has shown that for the meaning "behave," which Grimm compared with the moral signification of ἡδῆ "walk," it is unnecessary to postulate Semitic influence. As his examples are all from Pergamon, we may add others to show that it was no local peculiarity. *OGIS* 48⁹ (iii/B.C.) ὁρῶντές τινες τῶν πολιτῶν [μὴ] ὁρθῶς ἀνα[στ]ρέφ[ο]μένους καὶ θόρυβον οὐ τὸν τυχόντα παρ[έ]χοντες is from Egypt, and *Syll* 521⁹² (B.C. 100) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφείσιν is from Athens. In *JBL* xxvii. ii. p. 136 Hatch cites the following instances from the *Proceedings of the American School of Classical Studies at Athens*, iii. 73 (Dulgerler, ancient Artanada, in Cilicia, Imperial period) ἀγνῶς ἀναστραφέντα, iii. 423 (Kara Baulo in Pisidia, probably Imperial) ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσημῶνως. Cf. also *Priene* 108²²³ (after B.C. 129) τῇ πόλει (l.) συμφερόντως ἀναστρέφῃ, *ib.* 115⁵ (i/B.C.) ἀναστρεφόμενος ἐν πᾶσιν φιλ[ανθρώπως]. P Amh II. 131¹¹ (early ii/A.D.) has ἀ. περί in the sense "attend to": cf. P Gen I. 6⁸ (A.D. 146), ἀναστρ[ε]φέντος μου περὶ τὴν τούτων ἀπα[ρ]τησιν. P Fay 12⁷ (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βέλ[ε]στον ἀναστρεφόμενων, "being of the less reputable class" (Edd.). In P Oxy II. 237^{vii. 23} (A.D. 186) μεταπαθῶς ἀναστραφ[έν]τα is translated "being sympathetically disposed," *ib.* VI. 907¹⁷ (A.D. 276) πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείση is "who has conducted herself becomingly in our married life" (Edd.), and *ib.* I. 71^{ii. 12} (A.D. 303) μὴ ὁρθῶς ἀναστραφέντες is "behaved dishonestly," P Lond 358¹² (c. A.D. 150) (= II. p. 172) αὐθάδως ἀναστραφέντων. Instances can be multiplied. Vettius Valens (see Kroll's Index) has the verb in this sense in the active, as well as in the middle.

ἀναστροφή.

The somewhat formal use of ἀ., with the meaning "behaviour, conduct," is not balanced by occurrences in colloquial papyri: an edict of Caracalla (A.D. 215) has the word—ἐν τῇ

καὶ [ω[τῇ] δεικνύει ἐναντία ἑθ[ῶ] ἀπὸ ἀναστροφῆς [πο]λιτικῆς εἶναι ἀγροίκους Α[ἰ]γυπτίους (P Giss I. 40^{li. 20}). Bp E. L. Hicks's pioneer paper in *CR* i. (1887), p. 6, drew attention to the inscriptional use of the term: he noted the frequency of its association with words like πάροικοι and παρεπίδημοι, a curious parallel to 1 Pet 2¹¹. Kalker *Quaest.*, p. 301 says "apud Polybium primum accipit notionem se gerendi," quoting iv. 82¹ κατὰ τ. λοιπὴν ἀ. τεθαυμασμένος, and referring to three inscrs. with ἀ. ποιῆσθαι. This last phrase however occurs in five Doric inscrs. of ii/B.C., to look no further than *Syll* (314²⁴, 654¹⁹, 663⁹, 718⁴, 927²¹), as well as in the Attic inscr. cited by Kalker (*l.c.*) (*CIA* 477^{b. 12}); so that we may safely assume that the locution had become widely current in the Κοινή before Polybius used it. Apart from ἀ. ποιῆσθαι as a periphrasis for ἀναστρέφειν, we can quote *Syll* 491⁵ κατὰ τε τὴν ἐμπειρίαν καὶ τὴν ἄλλαν ἀναστροφάν, and 663¹⁴ ἀ. ἔχειν (as in 1 Pet 1¹²)—both ii/B.C. The Index to *OGIS* has "ἀναστροφή—passim." In view of this frequency, and the plentiful record of ἀναστρέφειν, the absence of the noun from papyri is rather marked. It may only mean that it was not current in Egypt.

ἀνατάσσομαι.

The only passage from profane literature which has as yet been cited for this verb, Plut. *Moral.* 968 CD, where an elephant is described as "rehearsing" by moonlight certain tricks it had been taught (πρὸς τὴν σελήνην ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν), makes it probable that it is to be understood = "bring together," "repeat from memory" in Lk 1¹: see Blass *Philology of the Gospels*, p. 14 ff., and cf. *ExpT* xviii. p. 396. In *OGIS* 213²⁴ (iv/iii. B.C.) the hitherto unknown substantive ἀνατάκται is found as the designation of certain magistrates at Miletus, whom Dittenberger gathers to have been charged with disbursements to the authorities for their several public works.

ἀνατέλλω.

Michel 466¹⁰ (iii/B.C.) ἄμα τῷ ἡλίῳ [ἀν]ατέλλοντι, "at daybreak." It is curious that the astrologer Vettius Valens has no instance of the verb, though he uses its derivatives freely. It survives in MGr. The cpd ἐπανατέλλω occurs in some would-be verse on the wall of a sepulchral vault at Ramleh, age of the Antonines: *Preisigke* 2134—

Ἀστὴρ οὐράνιος ὁ ἐπὶ ἀστέρι ἐπανατέλλων
ἐσπᾶσθη.

ἀνατίθημι.

Note the perfect active ἀνατίθηκα in *Syll* 604¹⁰ (Pergamon, end of iii/B.C.). This is a later example of what is now known to be the classical form of the perfect of τίθημι, which only in the Hellenistic age was replaced by τέθεικα. The late sense "impart," "communicate," with a view to consultation, found in the two NT occurrences of the word (Ac 25¹⁴, Gal 2⁹; cf. 2 Macc 3⁹) seems to appear in P Par 69²² (A.D. 233) ἀναθέμενοι τὸ πρᾶγμα ἀ[έ]ραιον. In P Strass I. 41⁷ (A.D. 250) ὥστε οὐκ ἂν ἔχοι ἀναθέσθαι τὴν δίκην εἰς ἑτέραν ἡμέραν the verb = "postpone." The active = "dedicate" occurs everywhere.

ἀνατολή.

For the use of the plural to denote "the east," found unambiguously in Mt 2¹ (cf. 8¹¹, 24²⁷, Lk 13²⁹), we can

quote the new parchment from Media, presumably the home of these Magi, P Saïd Khan 2^a.⁸ (B.C. 22), where we read *δρια καὶ γεινῆναι ἀπὸ τῶν ἀνατολῶν*. Cf. also the Alexandrian sundial inscription in *Preisigke* 358³ (iii/B.C.) *περιφερειῶν τῶν ἐφε[ξ]ῆς τῶν διατεινουσῶν ἀπ' ἀνατολῶν ἐπὶ δύσεις*. For the same phrase without the ellipse, as in Rev 7^a *ἀπὸ ἀνατολῶν ἡλίου*, cf. *OGIS* 225⁴⁰ (iii/B.C.) *ἀπὸ ἡλίου ἀνατολῶν*. For the singular in the same sense see *OGIS* 199³⁸ (i/A.D.), where *ἀπὸ ἀνατολῆς* is opposed to *ἀπὸ δύσεως*, and *Syll* 740³⁵ (A.D. 212) *ὃ γέγον[ε]ς [ἀπ'] ὁ μὲν ἀνατολῆς [οἰ] Ἐπαφρᾶ κληρ[όνομοι]*. The more literal sense—which seems probable in Mt 2^a.⁹, from the otherwise motiveless substitution of sing. for plural—appears in the calendar of P Hib I. 27⁴⁵ (B.C. 301–240) *πρὸς τὰς δόσεις (i. δύσεις) καὶ ἀ[να]τολὰς τῶν ἀστρ[ων]*, and in P Tebt II. 276³⁸ (ii/iii A.D.) *[ἐν τῇ ἐ]φ' ἀνατολῇ*, the heliacal rising of Venus. Time, instead of point of compass, is indicated in P Oxy IV. 725¹⁸ (A.D. 183) *ἀπὸ ἀ[να]τολῆς ἡ[λίου] μέχρι δύσεως*, P Ryl I. 27⁴² (astronomical—iii/A.D.) *μετὰ ἃ ὥραν ἔγγιστα τῆς τοῦ (ἡλίου) ἀνα[το]λῆς*, “1 hr. approximately after sunrise” (Ed.). Similarly in BGU IV. 1021¹⁸ (iii/A.D.) where, in apprenticing a slave to a hairdresser for instructions, his master undertakes to produce him daily *ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως τρεφόμενον καὶ ἡμ[α]τιζόμενον*. A nearly identical phrase in the “shorter conclusion” of Mark presumably has the other meaning—*αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἀχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀθάνατον κήρυγμα τῆς αἰωνίου σωτηρίας*. In MGr it means either “east” or “Asia Minor.”

ἀνατρέπω.

With Tit 1¹¹ *οἷτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν*, we may compare P Par 63¹².²⁰ (ii/B.C.) *τῆς πατρικῆς οἰκίας . . . ἐν ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας*. The literal meaning is found in P Oxy I. 69³ (A.D. 190) *φέρουσιν εἰς δημοσίαν βύμην ἀνατρέψαντας*, “they broke down (a door) leading into the public street,” and *Syll* 891⁹ (ii/A.D.) *εἰς γῆν ἀνατρέψαι*: the inscription quotes the LXX, but is pagan. For the subst. see P Oxy VI. 902¹¹ (c. A.D. 465) *εἰς τελείαν γὰρ ἀνατροπὴν . . . περιέστην*, “I have been reduced to complete ruin” (Edd.).

ἀναφαίνω.

The verb occurs in the interesting Christian letter, P Oxy VI. 939³ (iv/A.D.) *θεοῦ γνώσει ἀνεφάνη ἅπασις ἡμῖν*: cf. Lk 19¹¹ *παράχρημα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφανεῖσθαι*. From iii/A.D. comes the *defixio* in Wünsch *AF*, no. 4²⁷, *τὸν μονογενῆ, τὸν ἐξ αὐτοῦ ἀναφανέντα*, of a god who receives the names *Ωη Ἰάω εσηφ*.

ἀναφάλλαντος.

This LXX word (Lev 13⁴¹) in the sense of “bald on the forehead” frequently recurs in personal descriptions in Ptolemaic wills, e. g. P Petr I. 20(1)¹⁰ (B.C. 225) *θ[ρ]εξ ἀναφάλλαντος*.

ἀναφέρω.

With reference to the use of this verb in 1 Pet 2²⁴, Deissmann has argued (*BS* p. 88 ff.) that the writer may have had in view the forensic usage to denote the imposing

of the debts of another upon a third, in order to free the former from payment: he compares P Petr I. 16(2)¹⁰ (B.C. 237) *περὶ δὲ ὃν ἀντιλέγω ἀναφερομέν[ων] εἰς ἐμὲ] ὀφειλημάτων κριθήσομαι ἐπ' Ἀσκληπιάδου*, “as to the debts laid upon (or against) one, against which I protest, I shall let myself be judged by Asclepiades.” Any direct suggestion of substitution or expiation would thus be foreign to the Petrine passage, the writer's thought being simply that the sins of men were removed from them, and *laid upon* the cross. On *Syll* 813¹¹ *ἀνεγέκα[ι] αὐτὸς παρὰ Δ[άμ]ατρα* (sc. garments deposited with some one who refused to return them), Dittenberger suggests somewhat doubtfully that the objects are, as it were, brought to the goddess as evidence of the wrong done. The meaning would then be closely akin to that in P Petr II. 38 (b)⁵ *ὅπως ἀνεγέκωμεν ἐπὶ Θεογένῃ*, “that we may report it to Theogenes,” *ib.* III. 46 (1)⁸ *ὥς ἂν ἐπὶ τὸν διοικητὴν ἀνεγέκωμεν*, 104⁵ *ἀνεγέκωχεν ἐφ' ἡμᾶς . . . συγγραφὴν*, “has submitted to us a contract” (Edd.), *et alibi*. Here we have the verb followed by *ἐπὶ* c. accusative, but the accusative is of a *person*, a difference which also seriously weakens the applicability of the parallel drawn by Deissmann for 1 Pet 2²⁴. We must not further discuss this difficult passage here.

One or two miscellaneous examples of the verb may be added. It is used of “transference” from a village prison to the prison of the metropolis in P Lille I. 7¹⁷ (iii/B.C.) *νυνὶ δὲ ἀνεγέκωχεν μὲ εἰς τὸ ἐν Κροκοδίων πό[λει] δεσμοκτήριον*, and of the “registration” of the death of a priest in the official list in P Lond 281¹⁵ (A.D. 66) = (II. p. 66) *ὅπως ἀνεγέκωχεν ἐν [τοῖς] τετελευτή[κ]οσι*. In P Ryl II. 163¹⁸ (A.D. 139) *ὀνηνίκα ἐὰν αἰρῇ ἀνοίσω δημοσίῳ [χρηματισμῷ]* is rendered “whenever you choose, I will make the notification by an official deed”: see parallels in the note, showing *ἀναφέρω* and *ἀναφορά* to be “vague terms” covering a variety of forms of documentation where an official reference is implied. The verb is common in connexion with the payment of monies, e. g. P Lille I. 11⁶ (iii/B.C.) of grain; P Gen I. 22⁴ (A.D. 37–8), P Flor I. 1²³.²⁰ (A.D. 153), P Tebt II. 296¹³, 315²⁵ (both ii/A.D.). Other occurrences are *Syll* 588¹¹ (ii/B.C.), *Michel* 1007¹⁰ (ii/B.C.) *οὐδεμίαν ἀνεγέκωντες τῷ κοινῷ δαπάνῃ*, P Rein 26¹⁵ (B.C. 104) *ἅμα τῇ συγγραφῇ ταύτῃ ἀναφερομένη*, BGU IV. 1124⁴ (B.C. 18) *ἣν ἀνεγέκωχον αὐτῷ . . . συνχώρησιν* (cf. 1157⁸), P Lond 1170 *verso*³¹ (A.D. 258–9) (= III. p. 195).

The subst. *ἀναφορά* (which is MGr) is common in the sense of “instalment,” e. g. P Hib I. 114⁴ (B.C. 244) *[ἵσ]τιν δὲ ἡ ἀναφορά ἀπὸ Μελχίρ [ἔως] Φαῶφι μηνῶν θ' κτλ.*, “the instalment for the nine months from Mecheir to Phaophi is . . .” P Eleph 17¹⁹ ff. (B.C. 223–2) *ἥς τὴν πρώτην ἀναφορὰν καταβεβλήκασι . . . διὰ τὸ μὴ εἰσχεῖν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφορὰς*, P Lond 286¹⁸ (A.D. 88) (= II. p. 184) *ὡς κ(α)ὶ διαγράψομεν ἐν ἀναφοραῖς δέκα κατὰ μ[ή]να*, P Iand 26¹⁸ (A.D. 98) *τὸν [δὲ] φόρον ἀποδόσωι ἐ[ν] ἀν[α]φοραῖς τίσσεσσι*. In P Oxy I. 67⁴ (A.D. 338) it means “petition”—*ἐνέτυχον διὰ ἀναφορᾶς τῷ κυρίῳ μου κτλ.*

ἀναφωνέω.

A weakened meaning occurs in P Fay 14³ (B.C. 124) *τοῦ ἀναπεφωνημένου Νουμηνίου στεφάνου*, “the crown tax decreed for Numenius.”

ἀναχρονίζω

in the sense of *χρονίζω* occurs in the illiterate P Tebt II. 413¹⁴ (ii/iii A.D.). ἀναχρονίζομέν [σ]οι πίμποντες ἐπιστόλια, "we are late in sending you letters" (Edd.). The papyrus has other examples of the tendency of uneducated persons to use compounds: NT critics may remember this when they assume the *littérateur's* hand in some of Luke's "emendations" (?) of Q.

ἀνάχουσιν.

For the metaphorical use of this word in 1 Pet 4⁴ εἰς τὴν αὐτὴν τῆς ἀσπαρίας ἀνάχουσιν we may cite Philo *Somm.* II. 42 ἄ. τοῦ ἀλόγου πάθους. We have no vernacular parallels.

ἀναχωρέω

is applied to the "falling" of the Nile in P Magd 111¹⁵ (B.C. 221) τοῦ ὕδατος ἀναχωρόντος, as is the substantive in P Petr II. 13 (19)⁹ (c. B.C. 252) (= Witkowski², p. 19) τῇ]ν ἀνα[χά]ρσιν τοῦ ποταμοῦ. In the census return BGU II. 447⁶ (A.D. 173-4) the name of a man is included who was at the time ἐν ἀναχώρῃ, "away from home" ("bleibende Entfernung," Wessely *Karanis*, p. 34). See Wilcken *Ostr.* i. p. 448, and for the same meaning of "absence" cf. P Tebt II. 353⁶ (A.D. 192) ἀπ' ἀναχωρήσεως κατισεληλυθῶς. In P Tebt I. 41¹⁴ (c. B.C. 119) certain βασιλικὸν γεωργὸν petition against one Marres, stating that on account of his extortion they had gone on strike and taken refuge in the neighbouring villages—ἀνακεχωρήκαμεν εἰς τὰς περιόικας κόμας: cf. P Oxy II. 252⁹ (A.D. 19-20) ἀνεχώρησεν [εἰς τὴν] ξένην, *Syll* 802¹¹⁷ (iii/B.C.) τοῦτο ποιήσας εἰς τὸ ἄβανον ἀνεχώρησε, and the late Silco rescript *OGIS* 201⁹ (vi/A.D.) ἀναχωρήθην εἰς τὰ ἄνω μέρη μου. P Lille I. 37⁶ (B.C. 241) ἀνακεχώρηκεν . . .] ἔτη is rendered by Wilcken "er is geflohen" (*Archiv* v. p. 222): he remarks that the Christian ἀναχωρηταὶ were those who "fled" from the world—"retire" is too weak for ἀναχωρέω. The connotation of "taking refuge" from some peril will suit most of the NT passages remarkably well.

ἀναψύχω.

In P Lond 42¹⁸ (B.C. 168) (= I. p. 30, *Selections* p. 10) we have an urgent appeal to a man who has become a recluse in the Serapeum: his wife writes to him, δο[κο]ῦσα ν[ύ]θ] [γ]ε σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς, "thinking that now at last on your return I should obtain some relief." The noun, which is classical and occurs several times in the LXX along with the corresponding verb (cf. 2 Tim 1¹⁹), is found also in P Vat A1¹⁵ (B.C. 168) (= Witkowski², p. 65)—a letter to the same recluse by his brother, obviously in collusion with the wife. For the verb see P Oxy X. 1296⁷ (iii/A.D.) φιλοπονοῦμεν καὶ ἀναψύχομεν "I am industrious and take relaxation" (Edd.). See Anz *Subsidia*, p. 303.

ἀνδραποδιστής.

For the original noun cf. BGU IV. 1059⁹ (Aug.) ταξαμένη τὸ τέλος εἰς τὰ ἄ., "having paid the slave-duty," and *Syll* 825³ (iv/B.C.) ὅρος ἐργαστηρίου καὶ ἀνδραπόδων πεπραμένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel). *OGIS* 218^{103, 110} (iii/B.C.) has ἀνδράποδα in a catalogue of property, *ib.* 773⁴ (iv/iii B.C.) τῶν ἄ. [τ]ῶν ἀποδράντων, also *ib.* 629²¹ (A.D. 137) *ex suprl.* It also

occurs in a psephism of Apamea (or a neighbouring town) of the reign of Augustus: ἀνδράποδα δὲ καὶ τετράποδα καὶ λοιπὰ ἴσα ὁμοίως πωλείσθω. This last combination reminds us of the etymology of the word, which is merely an analogy-formation from τετράποδα, with which it is so often associated—just as *electrocute* is made out of *execute*, to take a modern instance of a common resource of language. The word, which was normally plural (sing. in P Cattaoui v. 16 = *Christ.* II. p. 423, ii/A.D.), was never an ordinary word for *slave*: it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs. The derivative ἀνδραποδίζω, "kidnap" supplied an agent noun with the like odious meaning, which alone appears in NT (1 Tim 1¹⁰). See also Philo *de Spec. Leg.* IV. 13 (p. 338 M.) κλέπτῃς δὲ τίς ἐστι καὶ ὁ ἀνδραποδιστής, ἀλλὰ τοῦ πάντων ἀρίστου, ὅσα ἐπὶ γῆς εἶναι συμβέβηκεν.

Ἀνδρέας.

To the occurrences of this Greek name we may add *Syll* 301⁶, a memorial inscription of ii/B.C.—Ἀνδρέας καὶ Ἀριστόμαχος Ἀργεῖοι ἐποίησαν. The form Ἀνδρήας is found in *Priene* 313⁵⁹ (i/B.C.).

ἀνδρίζομαι.

P Petr II. 40 (a)¹² (c. B.C. 233) (= Witkowski², p. 41) μὴ οὖν ὀλιγοψυχήσητε, ἀλλ' ἀνδρίζεσθε—a good parallel to 1 Cor 16¹². Cf. also BGU IV. 1205¹³ (B.C. 28) μόνον ἀνδραγάθῃ ἐν τῇ ἀριθμῇ[ι], "work hard" or the like (διανδρ. in *ib.* 1206¹³, etc.), P Oxy II. 291⁸ (A.D. 25-6) καὶ προήραψ[ά σοι] ἀνδραγαθί[ν], "I have already written to you to be firm" (Edd.). The adj. ἀνδρείος is found in a eulogy on the good deeds of the Emperor Aurelian, P Lips I. 119¹¹ (A.D. 274) τηλικαῦτα ἀθρόως ἔχοντας ἀγαθὰ παρὰ τῆς ἀκηράτου μεγαλοδωρίας τοῦ ἀνδριότατου τῶν πάποτε Ἀυτοκρατόρων Αὐρηλιανοῦ. The subst. is defined in Aristaeas 199 (ed. Wendland) τί πέρας ἀνδρείας ἐστίν; ὁ δὲ εἶπεν· εἰ τὸ βουλευθῆν ὀρθῶς ἐν ταῖς τῶν κινδύνων πράξεσιν ἐπιτελοῖτο κατὰ πρόθεσιν, "What is the true aim of courage?" And he said, "To execute in the hour of danger, in accordance with one's plan, resolutions that have been rightly formed" (Thackeray). Cf. *OGIS* 339⁷¹ (c. B.C. 120) προτρέπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξίας πρὸς ἀσκήσιν καὶ φιλοπονίαν τοὺς νέους, ἔξ ὧν αἱ τῶν νεωτέρων ψυχὰι πρὸς ἀνδρείαν ἀμυλλώμεναι καλῶς ἀγονταὶ τοῖς ἡέσεσιν πρὸς ἀρετήν.

Ἀνδρόνικος.

A proper name widely used throughout the Empire: cf. *Syll* III. Index p. 11, and *Priene* 313 (i/B.C.).

ἀνδροφόνος.

For this NT ἄπ. εἰρ. (1 Tim 1⁹) cf. *OGIS* 218⁹⁹ (iii/B.C.) τοὺς τὴμ ψήφ[ον προσθεμ]ένους ἀνδροφόνους εἶναι. It appears in a metrical epitaph from Corcyra (before B.C. 227), *Kaibel* 184⁶ ληστὰς ἀνδροφόνους.

ἀνέγκλητος.

In P Oxy II. 281¹² (A.D. 20-50), a petition to the ἀρχιδικαστής, a woman who had been deserted by her husband claims—παντελῶς ὄντα ἀνέγκλητον ἑματιν ἐν ἀπάσει παρειχόμεν, "I for my part conducted myself blamelessly in all respects" (Edd.): cf. *Syll* 429¹⁴ (iii/B.C.) ἀνέγκλητον ἑαυτὸν

παρεσχηκὸς πρὸς πάντας τοὺς φυλάτας. For the adverb see P Magd 15³ (B.C. 221), where a barber states that he has been wronged by one of his clients, notwithstanding that he has treated him in an irreproachable manner—*τετραπευκὸς ἀνεγκλή[τως]*. A wider sense is found *Syll* 925¹⁶ (B.C. 207–6) τοὺς στρατιώτας εὐτάκτους παρεσκεύαζαν καὶ ἀνεκλήτους, and *ib.* 540¹⁸³ (B.C. 175–1), where the epithet is applied to stones. Bp E. L. Hicks in *CR* i. (1887) p. 65, citing a Prienean inscr. to illustrate another word, observed that *ἀ.* was a common word in Greek decrees: the phrase in this one was ἐπὶ τῇ ἐπὶ τῇ σφρόνως καὶ ἀνεκλήτως παρεπιδιήμισαι. Prof. Calder has an inscr. (no. 8) in which a son commemorates his mother in the forms of public honorific monuments—with *ἐπειδή, ἔδοξε*, etc.: he says *τῇν τι [οἰκίαν] κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκθρέψασα*. It is from the southern cemetery at Karabunar (Hyde). Other instances are needless.

ἀνεκδιήγητος

is a word which Paul might have coined (2 Cor 9¹⁶). But it is found as a variant in Aristaeas 99 θαυμασμὸν ἀδιήγητον (ἀνεκδιήγητον BL), “wonder beyond description.”

ἀνέκλειπτος.

In *OGIS* 383⁷⁰ (i/B.C.) Antiochus of Commagene declares *θεραπεῖαν τε ἀνέγκλειπτον καὶ λερεῖς ἐπιλέξας σὺν προπούσαις ἐσθῆσι Περσικαῖς γίνεαι κατῴκητα*. (The spelling γλ, where *ἐκ* is concerned, is usual in Hellenistic: see Brugmann-Thumb, *Gr.* p. 148.) In P Lond 1166⁷ (A.D. 42) (= III. p. 105) contractors undertake to provide *τὰ καθύματα ἀνέγκλειπτα* for a bath during the current year. The adverb is found *IGSI* 2498⁷. For a form *ἀνεκλήτης*, see Wisd 7¹⁴, 8¹⁸.

ἀνεκτός.

Cagnat IV. 293^{11.4} (Pergamon, ii/B.C.) πάντα δὲ κίνδυνον [ν κ] κακοπαθῖαν ἀνεκτὴν ἡγούμενος. If the reading can be accepted, the word occurs in the dialect inscription *Syll* 793 αἱ ἀ(ν)εκτ[έ]ν ἐστι τὰ θεμ[ε]τι καὶ βέλτιον ἐ(σ)κεχρέμεν. Its appearance in the Christian letter P Oxy VI. 939⁸⁸ (iv/A.D.) (= *Selections*, p. 130) ἀνεκτότερον ἐσχηκέναι, “to be in a more tolerable state,” counts naturally for little, as NT echoes abound.

ἀνέλεος.

This remade form in Jas 2¹³ may be illustrated from P Lips I. 39¹² (A.D. 390) τύψας με [ἀν]ελεώς—though, of course, thus accented, it comes from *ἀνελής*. Whether this last is any better Attic than *ἀνέλεος* may, however, be questioned, unless we postulate it as the alternative to *νηλεής*, from which the Attic *ἀνιλεής* came by mixture. But the solitary grammarian whom Lobeck (*Phryn.*, p. 710 f.) quotes for it is not very solid ground.

ἀνεμύζω.

Mayor on Jas 1⁶ suggests that the *ἀπ. εἰρ.* may have been coined by the writer, who is fond of *-ίζω* verbs. The suffix was at least as available for making a new verb in Hellenistic as its derivative *-ίζε* is in English. Of course the parallels in Grimm-Thayer are far later.

PART I.

ἄνεμος.

To Deissmann's example (*BS*, p. 248) CPR 115⁶ (ii/A.D.) γέτοινες ἐκ τεσσάρων ἀνέμων, where the phrase clearly refers to the four cardinal points as in Zech 11⁶, Mt 24³¹, Mk 13²⁷, we may add P Flor I. 50¹⁰⁴ (A.D. 268) ἐκ τῶν τεσσάρων ἀνέμων. The same use of *ἄνεμος* is implied in P Flor I. 20¹⁸ (A.D. 127) ἐξ οὗ ἐὰν ὁ ὕπνος αἰρήται ἀνέμου: Vitelli compares Catullus xxvi, where the poet says his bungalow is “exposed” (*opposita*) not to S. or W. wind, N. or E., but to a mortgage of £63. In P Oxy I. 100¹⁰ (A.D. 133) a declaration regarding the sale of land, we find ὧν ἡ τοποθεσία καὶ τὸ κατ' ἀνεμον διὰ τῆς καταγραφῆς δεδωλωται, where the editors understand by τὸ κατ' ἀνεμον the boundaries on the four sides. For the ordinary sense we need quote nothing, unless we may note the combination in Wünsch *AF* 4⁶ (p. 15—iii/A.D.) τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαυλαμ. (It is MGr.)

ἀνεξεραύνητος.

For this NT *ἀπ. εἰρ.* (Rom 11²³), Nägeli (p. 23) cites, in addition to the references in Grimm-Thayer, a fragment of Heraclitus in Clem. Alex. *Strom.* II. 17, p. 437 P (fr. 18 Diels). On the spelling see *Proleg.* p. 46.

ἀνεξίκακος.

P Tebt II. 272¹⁹ (a medical fragment, late ii/A.D.), gives a literary citation for the word, εἰ γὰρ ἀνεξίκακος ἐν τοῖς [λ]οιποῖς ὧν μὴ ὑπομένοι τὸ δίψ[ος], “for if he has general endurance but is nevertheless unable to bear the thirst” (Edd.). Vettius Valens has it, p. 38²¹, οὐκ ἀποροὶ καθίστανται, ἐπιτάραχοι δὲ καὶ ἀνεξίκακοι, ἡκράτεις περὶ τὰς τῶν αἰτίων ἐπιφοράς. Though Lucian (*iud. voc.* 9) is posterior in date to Paul and to Wisd 2¹⁹ (ἀνεξικακία), he is adequate evidence for the earlier use of the word in “profane” Greek!

ἀνεξιχνίαστος.

This word seems to have been borrowed by Paul (Rom 11²³, Eph 3²) from Job (5⁹, 9¹⁰, 34²⁴), and is re-echoed in early Fathers.

ἀνεπαίσχυντος.

Josephus (*Ant.* xviii. 243 μηδὲ δευτερεύειν ἀνεπαίσχυντον ἡγοῦ, cited by Thayer) did not borrow this from his earlier contemporary, the writer of 2 Tim 2¹⁵; but a word can hardly be called a coinage which only involves putting *un-* before an existing word (cf. *αἰσχυντικός*).

ἀνεπιλημπτος.

For this word, which is found *ter* in 1 Tim (3⁸, 5⁷, 6¹⁴), cf. P Tor I. 1^{11.15} (ii/B.C.), where one of the conditions of a decree of amnesty for offences is stated to be τὰς παρακειμένας ὑπ' αὐτοῦ συγγραφὰς ἀνεπιλήπτους εἶναι. See also P Tebt I. 5⁴⁸ (B.C. 118) ἀκατηγο[ρήτου]ς καὶ ἀνεπιλήπτους, *ib.* 61(δ)^{277.1} (B.C. 118–7) κλήρους ἀ[σ]υκοφαντή[τους] καὶ ἀκατηγορήτους καὶ ἀνεπιλήπτους πᾶσαις αἰτίαις ὄν[τες]; and so *ib.* 72¹⁷⁶ (B.C. 114–3). Dibelius (on 1 Tim 6¹⁴) quotes a Jewish deed of manumission, Latyschev *IosPE*, II. 528π κατὰ εὐχή[ν] μου ἀνεπιληπτον καὶ ἀπα[ρ]νόχλητον ἀπὸ παντὸς κληρονόμου.

ἀνέρχομαι

of "going up" to the capital is illustrated by the illiterate P Tebt II. 412² (late ii/A.D.), ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους ἐπὶ καλῶς ἀνέρχομαι εἰς τὴν πόλιν: cf. *ib.* 411⁵ (ii/A.D.) αὐτῇ ἔργα ἀνελθε, ὁ γὰρ κράτιστος ἐπιστράτηγος ἱκανῶς σε ἐπέζητησε, "come up instantly, for his highness the epistrategus has made several inquiries for you" (Edd.), and P Lond 948 *verso*³ (A.D. 257) (= III. p. 210) ἀνερχέστω. Other citations are hardly required, but we may add the almost contemporary BGU II. 595¹⁵ (c. A.D. 70-80) ὅτι ὁ υἱός μου ἀσθενὲς δινῶς, τούτῳ εἵνεκα ἀνερχόμεν.

ἀνεισις.

This word, which with the exception of Ac 24²² is used in the NT only by Paul, and always with the contrast to θάλασσαν either stated or implied (see Milligan on 2 Thess 1⁷), is found in a more general sense in P Tebt I. 24⁷⁸ (B.C. 117) ἀν[ε]σι γεγονότας, "becoming remiss," as in the paradoxical phrase ἐμπερία ἀνείσεως, Wisd 13¹³; cf. also Syll 533¹⁶ (iii/A.D. *init.*), 932²² (*ib.*), where it is used of "relief" from taxation. P Ryl II. 84⁶ (A.D. 146) ὅπως φροντίστῃς . . . τὴν ἀνεισιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων γένεσθαι, "in order that . . . the ensuing remission of the lands be effected" (Edd., comparing *Chrest.* I. 363 *introd.*). For the phrase in Ac 24²² ἔχειν τε ἀνεισιν, where the RV renders "should have indulgence," cf. P Giss I. 59 (A.D. 119-20), where a number of persons are enrolled as having *vacatio munerum* (λειτουργιών), as ἀνεισιν ἰσχυρότες ἐπατερίας τῆς ἀπὸ 15 (ἔτους) [16th year of Trajan] ἕως νῦν, and others, one of a *τριετία*. Can the ἀνεισις in Ac *I.c.* be a kind of *libera custodia*? Moffatt renders the clause, "allow him some freedom."

ἀνετάζω.

In P Oxy I. 34^{1,13} (A.D. 127) a prefect uses this word in directing Government clerks whose business it was to "examine" documents and glue them into τόμοι. This is one of the words which Grimm characterizes as "not found in prof. auth.," occurring first in LXX. The compound (Ac 22^{24,20}), now vindicated as sufficiently "profane," was as rare as its simplex (cf. Wisd 2¹⁰): it may be suspected that the common ἐξετάζω "to get out the truth," (ἐτέος—see Boisacq *Dict. Etym.*, p. 291) was the original from which both ἐτάζω and ἀνετάζω (and παρετάζω in Arcadian) were devised.

ἀνευ.

P Par 45⁶ (B.C. 153) ἀνευ τῶν θεῶν οὐδὲν γίνεται, BGU I. 267⁹ (A.D. 199) ἀνευ τινὸς ἀμφισβητήσεως. Quotations are hardly needed, but see Wilcken *Ostr.* i. p. 559 f., where it is shown that in certain connexions ἀνευ must have the meaning of "without the knowledge of" rather than "in the absence of," e.g. P Petr II. Appendix, p. 3, ὅτι ἀνευ ἡμῶν καὶ τῶν μετ' Ἀριστοκρίτους λογευτῶν [προ]ῖνεῖ τοὺς ὑποτελεῖς τοῦ φυλακ[τι]κοῦ εἰς τὸ ἴδιον, where Wilcken translates "ohne unser Wissen und ohne Wissen jener Logeuten lädt er die Steuerzahler zu sich in's Haus." In sepulchral inscriptions the preposition is often used in the sense "apart from," "except," as in the formula ἄν τις πολμήσῃ ἀνέξε (ἢ ἀνοῖξαι) τὸν σορὸν τοῦτον ἀνευ τῶν ἰδίων αὐτοῦ, see *IGSI* 3225, 2327, *al.* cited by Herwerden. See further Kuhring, p. 46 f.

ἀνεύθετος,

ἀπ. εἰρ. in Ac 27¹², is another new word made with ἀν- which may or may not have been first used by Luke. The simplex is found in Lk 9⁴², 14⁴⁶, and in Heb 6⁷.

ἀνευρίσκω.

Syll 154 *bis* (late iv/B.C.), 803²⁸ (iii/B.C.). The adjective ἀνέρετος is found on the *recto* of P Amh II. 125 (late i/A.D.), where a petition concludes, οἱ δὲ λοιποὶ ἀφ[ε]ν ἐν συνώδῳ ἀνδ(ρεσ) κἔ ἀνέριτοι ἐγένοντο (ἢ ἀνέρετοι ἐγένοντο), καὶ ἀφ[ε]λ[ε]πακαν (ἢ ἀφ[ε]ρπακαν) ἡμῶν ἱμάτια κτλ.

ἀνέχω.

The verb is not common in early papyri, but cf. P Strass I. 22²² (iii/A.D.) σιωπήσαντος τοῦ νομίζοντος αὐτῷ διαφέρειν καὶ ἀνασχομένου ὑπὲρ δεκαετίαν (a statute of limitations comes in), P Gen I. 76¹⁴ (iii/iv A.D.), P Lips I. 5¹¹ (iii/A.D.), 55¹¹ (iv/A.D.), and P Oxy VI. 903²⁶ (iv/A.D.) κἀγὼ οὐκ ἠνέσχόμην ἐκβαλεῖν αὐτήν, "but I refused to send her away" (Edd.). Later examples are P Oxy I. 130¹⁵ (vi/A.D.) οἱ διαφέροντες τοῦ ἐμοῦ δεσπότης οὐκ ἠνέσχετο (ἢ ἠνέσχοντο) ποιῆσαι κατὰ τὴν κίλευσιν τοῦ ἐμοῦ ἀγαθοῦ δεσπότης, "the servants of my lord refused to do my kind lord's bidding" (Edd.), and P Grenf. I. 64² (vi/vii A.D.) οὐκ ἠνέσχετο τοῦτο ποιῆσαι. There is a note on the syntax of the verb in W. Schmidt *Jos.*, p. 424 f., and one on the complexities of its augment in Crönert *Mem. Herc.*, p. 207.

It may be noted that Nestle (*ExpT* xix. p. 284) has drawn attention to the interesting reading ἀνέχεται (for ἀνδέχεται) in Mt 6²⁴ = Lk 16²³, as supported by the OLat (*sustinebit* or *patietur*) and OSyr ("endure," Burkitt): it was familiar from the common Stoic formula ἀνέχου καὶ ἀπέχου. "Put up with the one, and take advantage of the other" (see *s.v.* καταφρονέω) will be the meaning.

ἀνεψιός.

This word, which in Greek writers is regularly applied to cousins german whether on the father's or on the mother's side (see Lightfoot on Col 4¹⁰), may be illustrated from P Lond 1164 (k)²⁰ (A.D. 212) (= III. p. 167) τῷ καταλειφθένι ὑπὸ [τοῦ] κατὰ πατέρα μου ἀνεψιού Ἰσίδωρου and P Tebt II. 323¹² (A.D. 127) μετὰ κυρίου τοῦ ἐαυτῆς κ[α]τὰ μητέρα ἀνεψιού Ὀρσίως. *Preisigke* 176 (reign of M. Aurelius) has ἀνεψιδὸς πρὸς πατρός and πρὸς μητρός. See also P Oxy I. 99^{3,18} (A.D. 55), P Fay 99⁶ (A.D. 159), BGU II. 648⁹ (A.D. 164 or 196), and from the inscriptions *OGIS* 544⁷ (ii/A.D.), where, however, the editor notes, "Graecos non distinguere fratres patruales et consobrinos, sed utrosque aequae ἀνεψιούς appellare." Phrynichus (ed. Lobeck) p. 306 praises ἀνεψιός as against the form ἐξάδελφος, which is found in the LXX (Tob 1²⁹, 11¹⁰) and in Christian writers. Both occur in MGr, ἀνεψιός for "nephew," and ἐξάδελφος for "cousin (male)." The fem. ἀνεψιά may be cited from PSI 53¹⁶ (A.D. 132-3) ἐπιγέγραμμαι [τῆς ἀν]εψιάς μου κύριος. Ἀνεψιάδης, "cousin's son," occurs in *Preisigke* 176 (see above).

ἀνηθον.

Syll 804²⁶ (perhaps ii/A.D.) ἀ. μετ' ὀλοῦ, for headache. P Oxy VIII. 1088⁶⁷ (early i/A.D.), a collection of prescriptions, commends for a ὑπνωτικὸν πότμα ὀσοκ[υ]νάμου . . . ἀνήθσου (δρ.) ἄ, ὀπλιου (τριώβολον) μεξ[ε]ας δός, "soporific:

henbane . . ., anise 1 dr. etc.” (Ed.) This spelling is also found in P Ryl II. 148¹⁹ (A.D. 40).

ἀνήκω.

The ethical meaning of this word “to be due” is by no means confined to the Biblical literature, as the following citations will show. *OGIS* 532¹⁷ (B.C. 3), the Paphlagonians’ oath of allegiance to Augustus, has the undertaking πάντ[ε] τρώπ[ω]ι ὑπὲρ τῶ[ν] ἐκείνοις ἀνηκό[ντων] (for the rights of Augustus and his heirs) πάντα κίνδυνον ὑπομένειν. Other examples of this use, which is found in 1 and 2 Maccabees, are given in the index. From the Magnesian inscriptions we may quote 53⁶⁵ (end of iii/B.C.) οὐθενὸς ἀποστήσεται (sc. ὁ δῆμος) τῶν ἀνηκόντων τῇ πόλει τῶν Μαγνήτων πρὸς τιμὴν ἢ χάριτος ἀπόδοσιν, where Thieme (p. 15) renders, “was man der Stadt der Magneten zu erweisen schuldig ist.” Similarly from the papyri: P Fay 94 (iii/A.D.) has twice περὶ τῶν [τῇ ἐπιτροπείᾳ] ἀνηκόντων, as the editors restore it, “his duties in the period of guardianship, functions pertaining to it.” In P Tebt I. 6¹¹ (ii/B.C.) τῶν ἀνηκόντων τοῖς ἱερο[ῖς κομ]ῶσθαι, “the dues which belong to the temples,” it is unfortunately not clear whether the infinitive depends on ἀνηκόντων or on the main verb προστετάχαμεν: cf. P Tebt I. 43²² (B.C. 118) ἐν τοῖς ὑμῖν ἀνήκουσι, “in your interests.” In P Flor I. 14¹¹ (A.D. 153) ἀνηκόντων πάντων is simply “all that belongs.” A technical use based on this appears in a Rainer papyrus in *Chrest.* I. 72, p. 101, (A.D. 234) δηλοῦμεν μηδὲν εἶν ἀνή[κον] σ[η]μᾶναί ποτε τῇ τοῦ ἰδιολόγου κ[α]λ ἀρχ[ιερέως] ἐπιτροπ[ῇ], where Wilcken explains it as the “Kompetenzkreis” of these two officials.

ἀνήμερος.

A good example of this NT ἀπ. εἰρ. (2 Tim 3⁹) is afforded by Epictetus’ description (I. iii. 7) of those who forget their divine origin as like to lions—ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι.

ἀνῆρ.

The special differentia of ἀνῆρ: ἄνθρωπος survives in MGr (ἀντρας, ἄνθρωπος), where even the old gen. sing. (ἀντρός) may still be found beside the “regular” τοῦ ἀντρα (Thumb *Handbook*, p. 48). Naturally there is nothing particular to record in the uses of this everyday word, which has in NT and Hellenistic generally much the same range as in class. Gk. Thus, taking the index to BGU IV., we can illustrate many of the uses noted for the NT in Grimm from documents of the Augustan period. So (1) *husband* by the perpetual phrase μετὰ κυρίου τοῦ ἀνδρός after the name of a woman, as 1126⁴ (where ἀνδρός is written over an erased ὁμομητρίου ἀδελφοῦ), or in a marriage contract as 1098²² τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια, while the document will also use ἀνῆρ for irregular relations in the pledge μηδ’ ἄλλω ἀνδρὶ συνείναι. Then under Grimm’s (3) we have 1189²¹ οἱ σ[η]μαινόμενοι ἄνδρες “the persons named,” 1061⁷ where Patellis and ἄλλοι ἄνδρες αἱ committed a burglary; the common phrase (τὸ) κατ’ ἀνδρα, “viritim,” in 1047¹¹ (A.D. 131); and (from A.D. 196) 1022⁷ ἄνδρες κράτιστοι in address (cf. II. 646²⁰—A.D. 193—ὁ ἀνδρ[ε]ς Ἀλεξανδρεῖς) accounts for another use. Ἀνῆρ in distinction from νῆπιος or παιδίον alone remains: of this less common use we do not happen to notice an

example, but literature supplies them in plenty. We might add as an instance of technical use ἀνδρῶν καὶ ἱππέων, P Flor II. 278¹⁹ (iii/A.D.).

ἀνθίστημι.

P Petr II. 37 2 (a) verso¹⁴ οὐ γὰρ δύναμαι ἀνθ[ίσ]τάνειν, BGU III. 747¹¹ 10 ἐνιαχοῦ δὲ καὶ τολμᾶσιν ἀντίσταςθαι (i. ἀνθ-), P Hawara 69⁴ (ii/A.D.) (= *Archiv* v. p. 383) . . . οὐκ ἀντίστην π[. . .], P Leid W^{xlii} 40 ἰσχυρότερον ἀντίστη αὐτῷ.

ἀνθωμολογέομαι.

P Oxy IV. 743³⁴ (and 40) (B.C. 2) (= Witkowski², p. 130) ὡς ἀνθωμολογῆ(σομένη) ὑπὲρ σου ὡς ὑπ[έρ] μου, where the Edd. render “as he will agree in everything for you just as for me”: cf. P Giss I. 71⁷ (ii/A.D.) ἄσ[τε] . . . α[ὐ]τὸν παραγενόμενον ἀν[θωμ]ολογήσασθαι σου τῇ εἰς [με] σπουδῇ “may answer to, come up to,” and P Tebt I. 21⁶ (B.C. 115) καὶ Ἀρίστιππον αὐτῷ ἀνθωμολογήσασθαι, “and that A. will come to an understanding with him” (Edd.), P Par 42⁷ (B.C. 156) καὶ ὁ ἀδελφός σου ἀνθωμολογείτο μὴ ἡδικεῖσθαι ὑπ’ αὐτοῦ. Add P Tebt II. 410¹⁴ (A.D. 16) ἀνθ[ωμ]ολογήσθαι περὶ τῆς σπ[ο]υδῆς, “he may answer for your activity.” In P Grenf II. 71¹¹ 14 (A.D. 244–8) καὶ ἑπερωτηθέντες ἀνθωμολογήσαμεν περὶ τ[ο]ῦ ταῦθ’ οὕτως ὁρθῶς καὶ καλῶς γενηθήσθαι, the active appears with the meaning “acknowledge,” “formally admit,” the correctness of a legal form.

ἀνθος.

Syll 939¹¹ μηδὲ ἀνθεα παρφέρην (ἐν τῷ ἱερὸν). *OGIS* 365⁷ (ii/B.C.) has ἀνθεῶν, “viridarium,” and Vettius Valens, p. 15⁴, speaks of ἀνθηραὶ (μοῖραι). The noun in its two NT occurrences only repeats Isai 40⁸ 1, but it is fairly common in LXX, and survives in MGr. It recurs in P Leid W.

ἀνθραξ.

P Petr III. 107(d)²², P Lond 1159²⁰ (A.D. 145–7) (= III. p. 113) ἐπὶ ξυλ καὶ ἀνθράκων καὶ φανῶ καὶ λαμπάδ, P Fay 348 (ii/iii A.D.) ἀνθρακο(s). The word also occurs *ter* in *Michel* 594 (B.C. 279), a long inscription from Delos containing the receipts and expenses of the ἱεροποιοί. It is MGr ἀνθρακας.

ἀνθρωπάρεσκος,

which starts in LXX and *Pss. Sol.*, was presumably as much a coinage as our own “men-pleasers,” but made in a language where compounds are more at home than in ours. If this is a “Bibl.” word, it is only an instance of the fact that every Greek writer made a new compound when his meaning required one. Lobeck on *Phryg.*, p. 621, cites ἀντάρεσκος from Apoll. *de Conjunct.*, p. 504.

ἀνθρώπινος.

This significant adj. is found in Wilcken *Ostr.* ii. no. 1218 (Rom.) μέλη λαϊκά (i. λατρ.) ἀνθρώπι(να), with reference apparently to certain healing charms. In wills of the Ptolemaic period ἀνθρώπινόν τι πάσχειν is the stereotyped form for “to die,” e.g. P Petr I. 119⁹ ff. (the will of a cavalry officer) ἐὰν δέ τι ἀνθρώπινον πάθω καταλείπω τ[ὰ] μοι ὑπάρχοντα ἐγ[ώ] τοῦ βασιλικοῦ καὶ τὸν ἵππον καὶ τὰ δπλα κτλ.: cf. also the important marriage contract P Gen I. 21¹²

(ii/B.C.) ἔαν δὲ τις αὐτῶν ἀνθρώπινον τι πάθῃ καὶ τελευτήσῃ κτλ., and BGU IV. 1149³⁴ (a loan—B.C. 13) ἔαν δὲ συνβῇ τὸν δούλον διαδρᾶναι ἢ καὶ παθεῖν τι ἀνθρώπινον, καὶ οὕτως εἶναι τὰ ὀφειλόμενα ἀκίνδυνα κτλ. So P Tebt II. 333²¹ (A.D. 216), Syll 633¹³ (Rom.—note the unusual present πᾶσχη), etc. Various uses of the adj. are illustrated in Syll: thus 347⁸ (B.C. 48), an Asian decree in honour of Julius Caesar, τὸν ἀπὸ Ἀρεως καὶ Ἀφροδε[ι]της θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρώπινου βίου σωτήρα, 365¹⁰ (c. A.D. 37)—a grandiloquent adulatory oration from Cyzicus—θεῶν δὲ χάριτες τοῦτ᾽ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ., 462²⁰ (iii/B.C., Crete) καὶ θε[ῶν] (“divine”) καὶ ἀνθρωπίνων πάντων (cf. 722²³). 463¹²³ (late iii/B.C.) οἱ ἐ[ρ]ευταὶ οἱ τῶν ἀνθρωπίνων, “the comptrollers of secular revenues”. The strong pervading antithesis with “divine” in the uses of this word lends emphasis to such a phrase as ἀ. κτίσις in 1 Pet 2¹⁸ (where see Hort). It is MGr.

ἀνθρωποκτόνος,

for which only Euripides is cited, will be one of the words Hellenistic prose has taken over from poetical vocabulary. Murray gives the lines thus (*Jph. Taur.* 389)—

This land of murderers to its god hath given
Its own lust; evil dwelleth not in heaven.

ἀνθρωπος,

like ἀνὴρ, has kept its differentia practically unchanged from Homer to MGr. It is interesting to notice its philosophical abstract ἀνθρωπότης vouched for as fairly popular Greek by Vettius Valens (p. 346¹⁹, in antith. to ἀθανασία), passing into Christian theology (see LS and Sophocles *Lex.*), and current in MGr. The NT has no trace of the curious misuse by which the principal difference between ἀ. and ἀνὴρ is ignored: Tob 6⁸ ἀνθρώπου ἢ γυναικός. P Flor I. 61⁶⁰ (A.D. 86–8) ἄξιός μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχὼν ἀνθρώπον εὐσχήμονα καὶ γυν[α]ίκα is not parallel, as ἀ. only means “person”: as little is Jn 7²⁵ f. (Grimm). Another case of ἀνθρωπος invading the sphere of ἀνὴρ is the Matthaean locution ἀ. οἰκοδεσπότης, βασιλεὺς, φαγός etc. As Grimm’s passages show, this is Greek, though not Attic: Mt may have got it from LXX (so Lev 21⁹ ἀνθρώπου ἱερέως). Some papyrus passages may be cited, though little is needed. The antithesis with θεός has figured under ἀνθρώπινος: the complementary one comes out well in BGU IV. 1024¹⁷.⁶ (iv/v A.D.), where a judge pronounces sentence of death with the words σὺ μοι δοκεῖς [ψυχὴν] εἶχειν θηρίου καὶ [σ]ὺ ἀνθρώπου, [μᾶλλον δ]ὲ οὐδὲ θηρίου—he proceeds to give reasons. *Ib.* 1030⁷ (iii/A.D.) ἐπίγοντες τοὺς ἀνθρώπους καὶ τοὺς τέκονας—ἀ. is general and τ. special. For the purely unemphatic use cf. the illiterate note, *ib.* 1031¹³ (ii/A.D.) ἔκδος ἀνθρώπους ἀσφα[λ]ίσ[ε]ν. Its anaphoric use with the article (as Mt 12¹³ etc.) may be seen in *ib.* 1208¹.²⁰ (B.C. 27–6) ἵνα δὲ εἰδῆς τὸ ὄρθριον (“sein Morgengruss,” = seine erste Tat” says Schubart) τοῦ ἀνθρώπου, πέτομαφ[ε] σοι ἦν τίθειται μίσθωσιν. This particular instance may perhaps serve as an illustration of “the adjunct notion of contempt (Jn 5¹³),” on which Grimm remarks (*l.c.*). Under the same heading, with commiseration instead of contempt, will come πρεσβύτης ἀνθρωπός εἰμι in P Strass I. 41⁴⁰ (A.D. 250). In the edict of Caracalla, P Giss I. 40¹.⁶ (A.D. 212–5) ὁσ[τά]κις ἔαν ὑ[π]ημεῖς ἐμ[ε]ν εἰς τοὺς ἐμοὺς ἀν[θ]ρώπους the

editor notes the tone as characteristic of his dynasty. The general sense in the plural may be illustrated by Syll 424¹ (A.D. 361–3) τὸν γῆς καὶ θαλάσσης καὶ παντὸς ἀνθρώπων ἔθνους δεσπότην—of the brief Emperor Julianus, *ib.* 890²² (ii/A.D.) of a series of diseases κ[α]τ[ὰ] τὰ κακὰ κ[α]τ[ὰ] τὰ ἀνθρώποις γίγνεται.

ἀνθύπατος.

Syll 656² (ii/A.D.) presents Gaius Papillius Carus Pedito ἀνθύπατος replying to a resolution of the Ephesian Βουλὴ, who had referred him to his predecessors’ practice (τοὺς πρὸ ἐμ[ε]οῦ κρατίστους ἀνθυπάτους). *Ib.* 316³ (ii/B.C.) has Q. Fabius Q. f. Maximus, ἀνθύπατος Ῥωμαίων, addressing the authorities of a town in Achaia. So *passim*, except in Egypt: since this country was governed by a prefect, we do not hear of proconsuls in the papyri.

ἀνίημι.

P Petr III. 53 (p)⁴ (iii/B.C.) ἀνέλεται λοιπογραφείσθαι, “he is permitted to remain in arrears” (Edd.). Syll 552²²,²³ (late ii/B.C.) of school-boys “let off” ἐκ τῶν μαθημάτων. P Amh II. 99 (δ)⁹ (A.D. 179) βορρᾶ ἀνιμένη λιβὸς ἰδιωτικά, “on the north dedicated land, on the west private properties” (Edd.). So Cagnat IV. 292²⁰ (Pergamon, c. B.C. 130) ἀνείναι δ[ι]εῖ αὐτοῦ κ[α]τ[ὰ] τ[ὴν] ἐμ[ε]ν, = *consecrare* (Ed.). P Oxy III. 471⁶⁶ (ii/A.D.) γέλωτα πολὺν καὶ ἀνεμνόν . . . γέλωτ, “laughed long and freely” (Edd.), *ib.* 503¹⁸ (A.D. 118) ἀνείναι “admit,” *ib.* 533¹⁰ (ii/iii A.D.) ἔαν ἀνεθῶσι, “if they are neglected.” P Ryl II. 77²⁰ (A.D. 192) κελύσσετε δὲ ἔξωκα ἱκανὸν ἀνεθῆναι. P Grenf II. 78²¹ (A.D. 307) ἀξιώ . . . ἀνεθῆνα[ι] “released.” P. Cattauvi¹.¹⁸ (ii/A.D.) (= *Chrest.* II. p. 423) τὰ ἄλλα σοι ἀνίημι, “concede.” A literary effort celebrating the accession of Hadrian, P Giss I. 3⁸.¹⁷ shows us loyal subjects γέλωσι καὶ μέλαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες γυμνασίῳν τε ἀλεψίμασι (see Wilcken on the document, *Archiv* v. p. 249).

ἀνίστημι.

P Amh II. 68⁴³ (late i/A.D.) has ἀρούρας . . . ἐπὶ ἀμφοτέρων τῶν πρὸς χρεῖαις διὰ τῶν λόγων ἀνασταθείσας = “reported” or the like. The transitive tenses are common in the sense of “setting up” a statue; cf. P Oxy IV. 707²⁵ (c. A.D. 136) ἀναστ[ή]σαι τὴν τὰς τοῦ κτήματος καὶ πωμαρίου πλάτας ἐπὶ μέτροις, “that he should restore on a certain scale the walls (?) of the vineyard and orchard” (Edd.), BGU II. 362¹.⁴ (A.D. 215) (= *Chrest.* I. p. 127) εἰς ὑπηρεσίαν τοῦ ἀναστ[ή]ντος θεοῦ κ[α]τ[ὰ] τὸν νόμον ἀνδριάντος. The formula became so common for setting up a gravestone that ἀνίστησα alone, with accus. of person buried, became current in E. Phrygia and Lycaonia (Ramsay *C. and B.*, ii. p. 732). P Oxy VIII. 1161⁹ (Christian letter, iv/A.D.) μὴ δυνάμει ἀναστήναι ἐκ τῆς κοίτης μου, will serve as an instance of the intransitive use. One very interesting passage is added by a restoration of Wilcken’s in P Tebt II. 285¹⁵ (A.D. 121–38)—see *Archiv* v. p. 232: ἀναστ[ή]ναι εἰς [σ]υμ[βούλιον] καὶ σκεψάμενος μετ[ὰ] τ[ὸν] [. . . With this reference to assessors Wilcken compares Ac 26²⁰.

ἀνόητος.

The adv. is supplied by the editors in the Hadrian letter, P Fay 19⁴ (ii/A.D.), οὕτως ἀνόητως ἀπαλλάσσομαι τοῦ

βῶ[v]. It is current in MGr, meaning "unreasonable" (Thumb).

ἀνοίγω.

That ancient scribes were almost capable of sympathy with modern school-boys in writing the augmented forms of this intractable verb is shown by frequent misspellings in late papyri: thus PSI II. 132⁹ (iii/A.D.) ἀνῶχθαι. From Ptolemaic papyri we have the regular forms ἡνώξαμεν P Petr II. 37 1^a,¹² and ἀνωικγμένον *ib.* 2^a,⁵ also ἀνοίξαι *ib.* III. p. 133. The phrase of Mt 2¹¹ is nearly paralleled in *Syll* 601²³ (iii/B.C.) ἀνοιγόντων δὲ οἱ ἐξετασταὶ κατ' ἐναντίαν (l. -τόν) τὸν θησαυρόν: so *ib.* 653²³ (the Andania "Mysteries" inscr., in dialect—B.C. 91), 587²⁰² (B.C. 329–8) τῶι τοῖς θησαυροῖς ἀνοίξαντι. That of Rev 5⁹ etc. occurs in *Syll* 790⁴⁷ (i/A.D.) τὰς σφραγίδας ἀνοίξάτω. Close to this is its use for the "opening" of a will, as P Ryl II. 109⁹ (A.D. 235—a stilted document with *δυνεῖν* and *υἱάας*!) ἐκ διαθήκης τῆς καὶ ἀνοίχθ[ε]ως κατὰ τὸ ἔθος. We may quote *OGIS* 222²⁸ (B.C. 266–1) ἀνοίξαι δ[ὲ] τοὺς λερεῖς καὶ τὰς λερείας τὰ λερά, cf. 332²⁸ (B.C. 138–2) ἀ. τοὺς ναοὺς, and Dittenberger's note, with parallels showing that the solemn "opening" of shrines was a conspicuous feature in ritual—cf. I Regn 3¹⁵ καὶ ἄρθρισεν τὸ πρῶν καὶ ἥνοιξεν τὰς θύρας οἴκου Κυρίου, and Rev 11¹⁹, 15⁶. Something akin to our "opening" a building may be seen in *OGIS* 529¹¹ (A.D. 117–38) πρῶτον μὲν ἀνοίξαντα τὸ γυμνάσιον—he had evidently been prime mover in its establishment. The Neoplatonists appropriated the NT phrase "heavens opened": cf. *Kaibel* 882 (Athens—c. iii/A.D.) Θεολόγου Δαίτοιο μετάρσιον ὕμνον ἀκούσας οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον. Laetus, a contemporary of Plotinus (Ed.), is acclaimed as a reincarnation of Plato. The word is common on later tombstones for violating a grave. The frequency of the spelling ἀνύγω has been thought to go rather beyond the mere blundering substitution of an identically pronounced symbol: Radermacher (*Gr.* p. 35 n.³) would attribute it to the influence of ἀνύω, which is however a decidedly rarer word (not in NT). But Prof. Thumb regards it as purely graphic. We may quote two illiterate papyri of ii/B.C., written by the same hand, P Par 51⁷ (= *Selections* p. 19) and 50⁷: see Mayser *Gr.*, p. 110. So also P Tebt II. 383²⁰ (A.D. 46) (the entrance and the exit) εἰς ἣν καὶ ἀνέξι εἰσὶν τῇ . . . θύραν. The late 2 aor. pass. ἥνοιγην (as Mk 7²⁶, Ac 12¹⁰ etc.) is illustrated by BGU I. 326¹¹,¹⁰ (as amended p. 359) (A.D. 194) ἥνύγη [κ]φ. ἀνεγνώσθη—of a will: cf. also the amended reading in l. 21 ἥνύγησαν. The verb is MGr.

ἀνοικοδομέω.

In P Lond 887^a (iii/B.C.) (= III. p. 1) a complaint is lodged against a neighbour who has "built" (ἀνοικοδομήκεν) a staircase in a mutual courtyard, and thereby caused some injury to the petitioner: cf. P Magd 2^a (iii/B.C.) ἀνοικοδομήσαντος ἐν τῷ αὐτοῦ τόπῳ ἱερὸν κτλ., and P Oxy IV. 707²⁷ (c. A.D. 136) ἀνοικοδομήσαι τρόχον ἐκ καινῆς ξέ δ[ι]π[τ]ῆς πλίνθου ἐπὶ μέτροις ὠρσιμένοις, "should build on a fixed scale a new wheel of baked brick" (Edd.). In P Petr II. 12 (1)¹⁶ (B.C. 241) καὶ ἀνοικοδομήσαι βελτίους τῶν προὔπαρχόντων βωμῶν the meaning is "rebuild": cf. *Syll* 220¹³ (iii/B.C.) καὶ τῶν τειχῶν τῶν ἐν τῇ νήσῳ πεπτωκότων συνεπεμλήθη ὅπως ἀνοικοδομηθεῖ, and *Chrest.* I. 96¹¹¹,⁴

(A.D. 215) οἰκοδομ[ο]ῖς ἡ κατασπῶσι καὶ ἀνοικοδομ[ο]ῦσι, *ib.* II. 68¹¹ (A.D. 14) οὗς καὶ ἀνοικοδομήσα ἐπὶ τῷ [ἀρχ]α[ί]ῳ θεμελίῳ. Omission of augment is frequent in these *ol*-words. For a Christian use of ἀ. see the interesting epitaph of the fourth-century bishop of Laodiceia, M. Julius Eugenius, who describes himself as during his episcopate *πάσαν τὴν ἐκκλησίαν ἀνοικοδομήσας ἀπὸ θεμελίων* (W. M. Calder in *Expt* VII. vi. p. 387).

ἀνοίξις

occurs in the magical papyrus P Lond 46²⁷⁴ (iv/A.D.) (= I. p. 73). In MGr it means "springtime."

ἀνομία.

P Par 14²⁷ (ii/B.C.) they assaulted me ἀφορήτω ἀνομίᾳ ἐνεχθέντες. P Oxy VIII. 1121²⁰ (A.D. 295) ἀπαντα ὡς ἐν ἀνομίᾳ[ι]ς ἀπεσύλησαν, "lawlessly carried them all off" (Ed.).

ἀνομος.

P Oxy II. 237¹¹,¹¹ (A.D. 186), the Dionysia petition, has ἀνόμου κατοχής, "an illegal claim." The closeness of ἀνομία and ἀδικία may be seen in the associated adjectives of P Lond 358¹⁸ (c. A.D. 150) (= II. p. 172), where ἀνομα καὶ ἀδικα are complained of. Cf. *IGSI* 1047⁸ τοῦ ἀνόμου Τυφάνος. For the adverb see P Magd 6¹¹ (B.C. 221) μὴ περιδεῖμ με ἀνόμως ὑβρίζομενον ὑπὸ τῶν ποιμένων, and BGU IV. 1200²⁰ (B.C. 2–1) ἐξουσίαν ἔχοντες τῷ Ἀσκληπιάδου ἀ. ἀποδίδωκαν κτλ. The construction in 1 Cor 9¹¹ μὴ ἂν ἀνομος θεοῦ is illustrated in *Proleg.* p. 235 f. The verb ἀνομέω as a transitive appears in P Par 37⁴⁸ (ii/B.C.) ἄξιω . . . μὴ ὑπεριδεῖν με ἡνομημένον καὶ ἐγκεκλειμένον: cf. *ib.* 35³⁴ (by the same writer), with the same combination in the present (passive).

ἀνορθόω

occurs in the fragmentary P Lips I. 119 *recto*³ (A.D. 274) τ[ῶ]ν ἀμαρτιῶ[ν] τὰς πονηρίας συνεχῶ[ς] ἀνορθομένων. For the sense of "rear again," as Ac 15¹⁶, cf. *OGIS* 710⁴ (ii/A.D.) τὸ π[ρ]οσέλα[ιον] χρόν[ος] διαφθεαρ[ῆ]ν [ἀ]νὸρθωσεν ἐκ τοῦ Ἰδίου Ἀπολλώνιος ἐπ' ἀγαθῷ. The noun occurs in P Ryl II. 157¹³ (A.D. 135) ἔσται δὲ ἡ ἀνὸρθωσις τῶν [νῦν ἀποκαθι]στανόμενων κοινῶν [τ]ειχῶ[ν] ἀ[πὸ] κ[ο]ινῶν λ[η]μμάτων "the restoration of the common walls" (Edd.).

ἀνόσιος.

This adjective, which in the NT is confined to 1 Tim 1⁹, 2 Tim 3², is frequently applied to the Jews in connexion with the great Jewish war in Egypt A.D. 115–7. See e.g. P Giss I. 41¹¹,⁴ παρὰ τὴν τῶν ἀνοσίων [Ἰου]δα[ῶ]ν ἐξοδον, with the editor's introduction. So P Brem 40⁴ (Trajan) (= *Chrest.* I. 16) μία ἦν ἑλπίς καὶ λοιπὴ προσδοκία ἡ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀθρόων κωμ[η]τῶν [πρὸ]ς τοὺς ἀνοσίους Ἰουδαίους, who had just won a victory. From a later time comes the fragment of a letter in the correspondence of Heroninus (mid. iii/A.D.), P Flor II. 268⁶, . . .]νοῖς ἀνοσίους [. . .], with θεῶν ἐπιτρο[π]όντων in the next line, but no other context to help.

ἀνοχή.

P Oxy VII. 1068¹⁵ (iii/A.D.) ἀλλὰ ἡμερῶν ἀνοχὴν ἔχω, "and I have a delay of some days" (Ed.).

ἀνταγωνίζομαι.

For the derived noun cf. P Oxy III. 519²¹ (ii/A.D.) . . .]ανων ἀνταγωνιστῇ] (δραχμαί) [. . . in a list of payments to gymnastic performers. The verb construed with πρός, as in Heb 12⁴, occurs in Priene 17¹⁵ (soon after B.C. 278) πρός τοὺς βαρβάρους ἀνταγωνίζεσθαι.

ἀνταναπληρῶ.

With this expressive compound (Col 1²⁴) cf. the similarly formed ἀνταναγινώσκω in the fragmentary P Petr II. 17 (1)¹⁶, where with reference apparently to certain ἐγκλήματα we read, ἀνταναγινώσθαι μοι καθότι ἀξιώ. Its opposite ἀνταναίρει is common in Ptolemaic land-surveys = "subtract". In P Tebt I. alone there are over twenty instances of this use (see Index): cf. also P Eleph 28⁹ (iii/B.C.), and from i/A.D. BGU III. 776^{11, 12} αἱ εἰς ἀπὸ(εἰαν) ἀνταναίρουμένην . . . Grimm's citations sufficiently warrant ἀνταναπληρῶ itself. Linde (p. 49) cites the noun (-ωσις) from Epicurus 11⁶.

ἀνταποδίδωμι.

P Par 34²² (ii/B.C.) χαλκίαν τηρούντες ἀν[τ]α[π]ο[δ]ώσωσι αὐτοῖς. Chrest. II. 372¹¹ (ii/A.D.) δεῖσθαι οὐ[ν] δ' ὑφ' ἑαυτοῦ ἐπαναγκασθῆναι δ[ν]τ[ε]ρ[π]οδοῦναι. P Leid W xxi. 34.

ἀνταπόδομα.

figures in LXX and in Didache 5² μάταια ἀγαπῶντες, διώκοντες ἀνταπόδομα: we have no citations to make.

ἀνταπόδοσις.

Dr Nägeli (cf. p. 36) kindly supplies us with the following instances of the use of this word in the inscr. and papyri: Michel 913 (ii/B.C.) (= CIG 3038) . . . ὑποβολῆς ἀνταπόδωσης, Ζωῖλος Ζωῖλου ἀναγνώσεως, Ζωῖλος Ζωῖλου κτλ. (according to the commentary in CIG ὑποβολῆς, in sense of βαψφιδίας, is dependent on ἀνταπόδωσης); CPR I., p. 59 (a loan on a house—beginning of iv/A.D.) ἐπὶ ἀν μὴ ἀποδώ τοκίν (fut. of τοκίζω, with -ιν for -αίν, and act. for mid.) σοι ἐπιγνώσκειν (l. -ομαι) τοῦ ὑπερπίπτοντος χρόνου ἄχρις ἀνταποδόσεως, where the editor translates, "wenn nicht, so verstehe ich mich für die Überzeit bis zur Rückerstattung dazu, sie Dir zu verzinsen." Its literary record is unexceptionable.

ἀντέχομαι.

For ἀ in its more primary NT sense "hold firmly to" Mt 6²⁴, Lk 16¹³ (but see s.v. ἀνέχω), 1 Th 5¹⁴, Tit 1⁹, cf. such passages from the Κοινή as P Par 14²² (ii/B.C.) οὐθενὸς δικαίου ἀντεχόμενοι (so BGU IV. 1187²⁰, in Augustus' reign, and P Tor 3²⁴ (ii/B.C.), and 1^{14, 15} (B.C. 116)), P Tebt I. 40⁹ (B.C. 117) (= Selections, p. 28) τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "that the inhabitants of the village are with one accord holding fast to your protection," and P Amh II. 133^{11 ff.} (early ii/A.D.) καὶ μετὰ πολλῶν κοπῶν ἀνηγάσαμεν (= ἡγάγαμεν—see under ἀναγκάζω) αὐτῶν ἀντασχεῖσθαι (l. ἀντισχ-) τῆς τούτων ἐγγράφας ἐπὶ τῷ προτέρῳ ἐκφορίῳ, "and with great difficulty I made them set to work at the former rent" (Edd.). The verb is very common in petitions, as implying that, notwithstanding the course taken, other claims are not lost sight of: e.g. P Oxy II. 281²⁰ (A.D. 20–50), id. 282²⁰ (A.D. 30–5) τῶν μὲν γὰρ ἄλλων τῶν ὄντων μοι[ν] πρ[ὸς] αὐτὴν ἀντέχομαι[ν] (l. ἀντέχ-) καὶ ἀνυθέχομαι, "this petition is without prejudice to the other

claims which I have or may have against her" (Edd.), and id. IX. 1203²⁰ (late i/A.D.) τῶν γὰρ ὑπόντων ἡμῖν δικαίων πάντων ἀντεχόμεθα καὶ ἀνυθέχομεθα, "for we maintain and shall maintain all our subsisting rights" (Ed.). The same combination of tenses is found in P Strass I. 74¹⁸ (A.D. 126) τῶν μὲν πρὸ ἄλλων τῶν κατ' ἡμῶν δικαίων ἀντέχομαι καὶ ἀνυθέχομαι ἐν οὐδενὶ ἑλλατούμενος], and in P Flor I. 86²⁸ (i/A.D.): see also id. 51²² (A.D. 138–61). In P Tebt I. 41^{24 ff.} (c. B.C. 119) αὐτ[ο]ν τε ἀπαρενόχλητοι ὄντες δυνάμεθα ἀντέχεσθαι τῆς εἰσγωγῆς καὶ οὐδὲν τῷ βασιλεῖ διαπίσσει, the editors render "that we being undisturbed may be enabled to attend to the collection of the revenues and the interests of the king may suffer no harm." Similarly BGU IV. 1116¹⁸ (B.C. 13) ἀ τῆς μισθώσεως. P Tebt II. 309²¹ (A.D. 116–7) ἀντεχόμενοι καὶ ἑτέροις μεταμοσθόντες is rendered "resuming the land and leasing it to others." It will be noticed that the instances (which might be added to) are all c. gen. rei: gen. pers., as in the Gospels, does not occur among them.

ἀντί.

The primitive local force, surviving in ἐναντι and the Latin cognate ante, and conspicuous in the old Cretan dialect, leaves traces in the Κοινή: there is an interesting discussion of its provenance in Wackernagel's pamphlet, *Hellenistica* (Göttingen, 1907), p. 5 f. Its solitary appearance in an Attic inscr., and in one passage of the "Halbattiker" Xenophon, make quite natural such an abnormality in the Κοινή as P Par 140⁸ (the astronomical treatise of Eudoxus) δταν ἡ σελήνη τῷ ἡλίῳ ἐπισκοπήσῃ ἀντὶ τῆς ὀψέως ἡμῶν. Closely akin is the temporal use in Syll 616⁴⁸ (dialect of Cos, iii/B.C.) ἀγνέεσθαι . . . ἀντὶ νυκτός, "ea ipsa nocte": so Dittenberger, who compares 438⁴⁸ (Delphi, before B.C. 400) ἀντὶ Φέτος, and Hesychius "ἀντέτους: τοῦ αὐτοῦ ἔτους." This may be seen still in P Lond 1171⁹ (B.C. 8) (= III. p. 177) τιμ(ῆς) οἴνου ἀντὶ τῆς ἐ τῶν ἐπαγομένων "to cost of wine for the 5th of the intercalary days." By far the commonest meaning of ἀντί is the simple "instead of." P Tebt II. 343²⁴ (ii/A.D.) ὥστε ἀντὶ θλαιών[σ] φ[ι]ο[ρ]ίμου] ἀρουραὶ κτλ. "making 2½ arourae converted from productive oliveyard" (Edd.). P Giss I. 47¹⁰ (ii/A.D.) a corslet bought for 360 dr. ἀντὶ πλείονος, "under its value." P Rein 7⁴ (B.C. 141?) ἀντ' ἐλευθέρου δοῦλο[ς] γενέσθαι. P Oxy VIII. 1119²⁰ (A.D. 254) ἑτέρους ἀντ' αὐτῶν. P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φύλλας ἐχθραν [πώδ]μεθα. P Tebt II. 302⁵ (A.D. 71–2) τυγχάνομεν μερισθ[ῆ]ντες ἐκ τοῦ δημοσίου ἀντὶ συντάξεως κτλ. "instead of a subvention" (Edd.). This shades into "in exchange for" or "in return for": Calder 455 (c. mid. iii/A.D.) τόνδε σε Μυυδονίη Διονύσιον ἀντὶ β[ί]του πολλῶν καὶ τῆς εἰρήνης στέμμα, "thy statue here, a Dionysius (in marble), M. (erected, thus honouring thee with) a crown in return for guarding the life of many and for preserving the peace" (Ed.). Preisigke 6²⁸ (A.D. 216)—the writer begs to have the stipulated 7 artabae of wheat ἀντὶ πλείονων τῶν κλεπέντων. BGU III. 822¹³ (iii/A.D.) ὀφέλ[ι] γὰρ μοι ἀντί

χαλκὸν τῶν ἐνοικίων. Kuhring p. 29 remarks that ὑπέρ has mostly superseded ἀντί. The formula ἀντ' οὐδ' with names, as Ἐρμίας ἀντ' οὐδ' Ἐρμίας [ὁ καὶ Εὐδα]ίμων, BGU IV. 1062¹ (A.D. 236–7), has raised some discussion: see note and reff. there—Crönert took it as "adoptive son of," Viereck (fol.

lowing Wilcken) makes it = ὁ καὶ. In that case what are we to make of P Lond 1170⁷⁷ (iii/A.D.) (= III. p. 102) Ἐκύσεως ἀνθ' οὗ Ἐκύσεως, "Smith *alias* Smith"? For ἀνθ' ὦν "wherefore" or "because" we may quote *OGIS* 90²⁵ (the Rosetta stone—B.C. 196) ἀνθ' ὦν δεδῶκασιν αὐτῷ οἱ θεοὶ ὑγίαιαν κτλ., similarly 56¹⁹ (the Canopus inscr. of Ptolemy III. B.C. 247–21), P Leid D1²¹ (mid. ii/B.C.) σοὶ δὲ γίνονται, ἀνθ' ὦν (= because) πρὸς τὸ θεῖον ὁσῶς διάκεισθαι καὶ τῶν ἱεροδοῦλων . . . ἀντιλαμβάνη, ἐπαφροδίσια χάρις μορφῇ κτλ. In P Tebt I. 120⁴⁵ (i/B.C.) Πακῦσι ἀνθ' ὦν κίχρη(κε) τιμή(ς) κτλ., ἀντί has the ordinary commercial sense. P Ryl II. 159¹⁸ (A.D. 31–2) . . . ἀνθ' ὦν λαβὲ παρὰ τῆς Τα[χ]ότος . . . τοῖς δύο[σι] καιροῖς "in return for the . . . which he received from T. at the proper times." The supplement depends on the parallel document P Oxy III. 504¹⁷ (early ii/A.D.), and is seen to be no instance of the conjunctive phrase ἀνθ' ὦν.

ἀντιβάλλω.

The subst. ἀντιβλήματα is found in P Oxy III. 498¹⁴ (ii/A.D.), a contract with stone-cutters, where the editors understand it of small stones used to insert in vacant places between larger ones. Vettius Valens p. 351²⁰ ἐπιράθημεν καὶ τὰς ἀντιβαλλούσας μοῖρας τῇ εἰρεθείᾳ ἐπισυντιθέναι, ὅπως ἡ ἑτέρα χρηματῶσι μοῖρα, "the corresponding parts" presumably.

ἀντιδιατίθημι.

A literary citation may be given for this NT ἀπ. εἰρ. (2 Tim 2²⁶): Longinus *de Sublim.* 17 has πρὸς τὴν πειθῶ τῶν λόγων πάντως ἀντιδιατίθεται, "steels himself utterly against persuasive words" (Roberts).

ἀντίδικος.

For this common legal word we may refer to the interesting lawsuit regarding the identity of a child, which recalls so vividly 1 Kings 3^{16ff}: the prosecuting advocate states that his client had put the foundling in the defendant's charge—τοῦτο ἐνεχείρισεν τῇ ἀντιδίκῳ (P Oxy I. 37¹⁸ (A.D. 49) (= *Selections*, p. 49). Cf. P Ryl II. 65¹⁵ (B.C. 67 ?), P Oxy II. 237¹¹ 24, 32, 111. 12 (A.D. 186), BGU II. 592⁷ (ii/A.D.), P Strass I. 417^{28f}. (c. A.D. 250). Ἀντιδικός may be used of public opponents, as when the citizens of Abdera appealing to Rome against annexation by Cotys the Thracian speak of τοὺς προνοουμένους τοῦ ἀντιδικοῦ ἡμῶν (*Syll* 303²⁴, before B.C. 146). It also is used in the plural, of a body of opponents, as several times in *Syll* 512 (ii/B.C.), the case of the children of Diagoras of Cos *versus* the town of Calymnus; also of the two parties, as in P Lille I. 29²⁴ (iii/B.C.), παρόντων τῶν ἀ. Silco, king of Nubia (vi/A.D.), concludes his ambitious effort at Greek with a terrible threat against οἱ ἀντιδικοί μου: this is the wider use found in 1 Pet 5⁸ and the LXX, with classical warrant. The verb appears in *Preisigke* 2055⁸ (iv/v A.D.) . . .] Ἄρως ἀντιδικήσαντ[. . .], and the abstract in P Tor I. 17^{18f}. (B.C. 117) αὐτοὶ καὶ τὴν πρὸς τὸν Ἑρμίαν κρίσιν ἐγδικάσαντες ἐκστήσωσιν αὐτὸν τῆς πρὸς αὐτοὺς ἀντιδικίας.

ἀντίθεσις.

The verbal adj. is used in a report of ii/B.C. regarding the peculations of certain officials, P Tebt I. 24⁸², one of the

charges against them being that they had "wormed themselves" (αὐτοὺς ἐνελήκοντες) into certain positions ἀντιθέταις τῆς καθ' ἑαυτοὺς ἀσχολίας (l.—as), "inconsistent with their own work" (Edd.).

ἀντικαθίστημι.

P Oxy I. 97⁹ (A.D. 115–6) περὶ ἧς ἀντ[ε]κατέστη αὐτοῖς ἐπὶ τοῦ τοῦ νομοῦ [σ]τρ[α]τηγού Ἀπολλωνίου(ν), BGU I. 168¹¹ (probably A.D. 169) πρ[ὸ]ς ἧν καὶ ἀντ[ε]κατέστη[την] ἐπὶ Αἰλίου, and 1.21 ἐφ' οὗ καὶ ἀντ[ε]κατέ[σ]την . . . πρὸς τὸν Οὐαλέριον. For the subst. see P Oxy II. 260^{8f} (A.D. 59) ἐξ ἧς ἐποιήσαμε[θα] πρὸ[ς] ἑαυτοῦ (l.—οὖς) ἐπὶ τοῦ στρατηγού . . . ἀντικαταστάσεως, "in consequence of our confronting each other before the strategus" (Edd.); BGU III. 868⁷ (ii/A.D.) ἐν δ[ε] τῇ γενομένη ἐπὶ σοῦ, κύριε, ἐντ[ε]κατα[σ]τάσει, and *Syll* 355⁷ (Chios, c. A.D. 3) ὁσπτερον δὲ ἐκατέρου μέρους ἐξ ἀντ[ε]κα[σ]τάσεως περὶ τῶν κατὰ μέρος ζητημάτων ἐν(τ)υχόντος διή[κου]σα.

ἀντίκειμαι.

P Par 45⁸ (c. B.C. 153) (= Witkowski², p. 85) Μενέδημον ἀντικείμενον ἡμῖν.

ἀντικρυς.

Thackeray, *Gr.* p. 136, notes its use for "opposite" (3 Macc 5¹⁸, Ac 20¹⁸) as "late": see his note on these words with movable -s. Cf. P Oxy I. 43 *verso* 111. 20 (A.D. 295) καταμένων ἀντικρυς οἰκίας Ἐπιμάχου. P Tebt II. 395⁴ (A.D. 150) ἀντικρυς Τυχαίου, "opposite the temple of Fortune," P Oxy III. 471⁸¹ (ii/A.D.) ἀντικρυς ἀπάντων, "in the presence of all." P Lond 978⁸ (A.D. 331) (= III. p. 233) καὶ κατ' ἀντικρυ[. . .] is before a hiatus. The (Attic) compound καταντικρύ(ς) occurs in Apoc Petr 6, εἶδον δὲ καὶ ἕτερον τόπον καταντικρύς ἐκείνου αὐχμηρὸν πᾶν, καὶ ἦν τόπος κολάσεως, "over against that other." In P Hawara 116 *verso* 211 (= *Archiv* v. p. 385 f.) (Antoninus Pius) we read ἀντικ[ρὺ] Τυχαίου: clearly this may as well have been ἀντικρυς.

ἀντιλαμβάνομαι.

This common verb is found in the general sense of "lay hold of," "undertake," in P Lond 301^{8ff}. (A.D. 138–61) (= II. p. 256) ὁμνῶ . . . ἀντλήμψασθαι τῆς χρείας πιστῶς καὶ ἐπιμολῶς: so P Iand 33¹² (Commodus), rendered "se officio suo bene functuros esse." P Oxy IX. 1196^{12ff}. (A.D. 211–2) ὁμνῶ . . . ἀντλήμψασθαι (i. e.—εἶναι) τῷ προσήκοντι χρόνῳ τῆς δηλουμένης χρείας, καὶ ταύτην ἐκτελέσιν, "I do swear that I will take up at the proper time the said office and will discharge it" (Ed.): in the first two -εἶναι has intruded into the weakened future inf., now getting rare. P Flor I. 47a¹² (A.D. 213–7) ἐντεῦθεν δὲ ἐκάτερον ἀντιλαμβάνεσθαι καὶ χρᾶσθαι καὶ οἰκονομῆν καὶ διοικεῖν. Cf. P Rein 47⁴ (ii/A.D.) τῆς γ[εω]ργίας ἀ. P Oxy VIII. 1123⁹ (A.D. 158–9) ὁμολογῶ ἀπὸ τοῦ νῦν ἀντλήμψασθαι τῆς . . . τῆς ἀναγραφόμενης εἰς τὸν μετ[ε]λ[α]χότα σου πατέρα, "I agree that I will henceforward undertake all the public land registered in the name of your departed father" (Ed.). So BGU II. 531¹² (ii/A.D.) παρακαλῶ δὲ σε, ἀδελφε, ἀντιλαβ[ε]σθαι τῆς τ[ε]ρυγ[ε]ας to "set to" the vintage, and P Tebt II. 393¹² (A.D. 150) ἐπ[ὶ] τῷ Ἄρπα(λον) ἀντιλαβεσθαι ταύτης ποιούντα πᾶσαν τὴν ἐπ[ε]ρε[σ]ία, "on condition that H. shall occupy

this post performing all the duties." From this come two derived senses, of which only the first is represented in the NT, (1) "aid," "succour" of a friend, (2) "seize" of an opponent. Good examples of (1) are P Petr II. 3 (δ)⁷ (iii/B.C.) σὺ δὲ ἀφιλοτίμως μου ἀντιλαμβάνη, P Par 27^{22f}. καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος, P Grenf I. 30^{6f}. (B.C. 103) ἰ[φ] οἷς ἂν οὖν ὑμῶν προσδέωνται ἀντιλαμβανόμενοι, BGU IV. 1138²⁴ (Aug.) ἔν' αἱ ἀντιλημμέ(νος), and the expressive double compound in P Hib I. 82¹⁷ (B.C. 239-8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.). Cf. *OGIS* 697¹ (A. Roman inscription from Egypt, on the graves of murdered men) ἀντιλα(β)οῦ, κύριε Σάραπι. Dittenberger quotes P Fay 12²⁴ (B.C. 103) τούτων δὲ γενομένων ἔσομαι ἀντιλημμένος, the passive. In *OGIS* 51^{9f}. (iii/B.C.) καὶ κατ' ἰδίαν ἐκάστου καὶ κατὰ κοινὸν πάντων ἀντιλαμβάνεται, the verb must have the same sense. *Ib.* 339²² (ii/B.C.) shows gen. of thing, τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο. For (2), where the meaning is *in malam partem*, see such passages as BGU II. 648¹⁰ (ii/A.D.) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους, P Lond 924¹² (A.D. 187-8) (= II. p. 135) βιαίως ἀγτέλαβον τὸ τῆς γῆς: other examples in Gradenwitz, *Einführung* i. p. 18. For the subst. ἀντιλήμπτωρ, formerly regarded as "peculiar to the LXX" (Cremers⁷) Deissmann (*BS* p. 91) cites P Lond 23 (B.C. 158-7) (= I. p. 38), in which a petitioner claims the King and Queen as his ἀντιλήμπτωρες, and says he finds his καταφυγή in them: cf. for the same conjunction of words LXX 2 Regn 22². Add BGU IV. 1138¹⁸ (cited above), where a Roman official is invoked as τὸν πάντ(ων) σωτή(ρα) καὶ ἀντι(λήμπτωρα)—the same phrase without abbreviations occurs in a papyrus of the same collection cited in *Archiv* v. p. 81 n².

ἀντιλέγω.

The strong sense of ἀ. in Rom 10²¹, "contradict," "oppose" may be illustrated by P Oxy VIII. 1148^{8f}. (i/A.D.) where an oracle is consulted as to whether it is better for a certain man and his wife μὴ συμφωνήσαι νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ ἀντιλέγειν καὶ μὴ διδόναι γράμματα, "not to agree now with his father, but to oppose him and make no contract" (Ed.). A somewhat weaker usage appears in *Syll* 523²¹ (iii/B.C.) ἐὰν δὲ οἱ γραμματοδιδάσκαλοι ἀντιλέγωσιν πρὸς αὐτοὺς περὶ τοῦ πλήθους τῶν παιδῶν, *ib.* 540⁴² (ii/B.C.), ἐὰν δὲ πρὸς αὐτοὺς ἀντιλέγωσιν οἱ ἐργῶναι περὶ τινος τῶν γεγραμμένων. Cf. also P Oxy I. 67¹⁰ (a dispute regarding property, A.D. 338) εἰ πρὸς τὴν τῶν . . . οἰκοπ[ρ]ο[σ]τάσεων ἀποκατάστασιν . . . οἱ ἐ[α]τιαθ[έν]τες ἀντιλέγουσιν, "if the accused persons protest against the restoration of the estates" (Edd.), *ib.* X. 1252 *verso*²⁷ (A.D. 258-95) ἀντιλέγοντες ἔρρωνται, "persist in their refusal" (Edd.), and *ib.* II. 237⁷.¹² (petition of Dionysia, A.D. 186) ὃ δὲ παρὼν ἀναγνωσθέντος τοῦ βιβλίου πρὸ βήματος ἐσιώπησεν, οὐδὲν ἀντεπεῖν δυνά[με]νο[s]: so CPHerm 7¹.¹² (? ii/A.D.) εἰ δὲ θάλαττα ἐτέραν γενέσθαι οὐκ ἀντιλέγω, οὐ γὰρ δύναμαι.

ἀντίλη(μ)ψις.

Like the verb, the subst. frequently has the meaning "help" in petitions, e. g. P Par 26²⁰ (B.C. 163-2) (= *Selections*, p. 17) δέδοσθα οὖν ὑμῶν, μίαν ἔχουσαι ὑπὲρ τῆν

ἐφ' ὑμῶν ἐσομένην ἀντιλήψιν, ἀποστέλλαι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονύσιον, "we beg you, therefore, having as our one hope the assistance that lies in your power, to send away our petition to Dionysius," P Amh II. 35²⁷ (B.C. 132) τυχόντες τῆς παρὰ τ[ο]ῦ ἀντιλήψεως, P Grenf I. 15¹ (not later than B.C. 146 or 135) σῆς δικαίας ἀντιλήψεως, BGU IV. 1187²⁷ (i/B.C.). For the extension of this meaning to religious matters in the LXX and in 1 Cor 12²², see *BS* p. 92. It should be noted that the μ which WH insert in the noun in this last passage begins to invade it even in the earlier documents: cf. *Proleg.* p. 56. Thus P Lond 23²⁰ (B.C. 158) (= I. p. 38) ἡς ἔχετε πρὸς πάντας . . . ἀντιλήψεως, and the same phrase in P Tebt I. 43²⁰ (B.C. 118): cf. P Tebt II. 283^{20ff}. (B.C. 93 or 60) τούτου δὲ γενομ[ε]ν[ε]τος ἔσομαι τετευχὼς [τῆ]ς παρὰ σοῦ ἀντιλήψεως, "for if this is done I shall have gained succour from you" (Edd.). Later examples of the word are P Fay 296 (A.D. 113) διδὲ ἐπὶ σὲ τὴν καταφ[υ]γὴν ποιησάμενος ἀξίω ἑάν σοι φαίνηται ἀντιλήψεως τυχεῖν πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύνων τὰ δημοσίᾳ, and BGU II. 613¹² (time of Antoninus Pius) δέδομένος τῆς ἀπὸ σοῦ ἀντιλήψεως τ[υχ]εῖν.

ἀντιλογία.

The disputed meaning "opposition" in *act* (see Thayer) finds fresh confirmation in P Petr II. 17 (3)⁷ (iii/B.C.) where ἀντιλογίαν γενομένην Ἀτταλῶι refers to an "assault." The word is fairly common, meaning "quarrel," as P Grenf I. 38² (ii/B.C.) ἀντιλογίαν πρὸς με συνστήσάμενος, P Ryl II. 68¹⁰ (B.C. 89) ἐμπροσθα ἐξ ἀντιλο[γ]ίας ἐ[κ]ληξέν με, "attacking me in consequence of a dispute" (Edd.), and P Tebt I. 138 (late ii/B.C.). So in the formula ἀνευ (χωρὶς) πάσης ἀντιλογίας, "without dispute," in formal promises to pay money, etc.: BGU IV. 1133¹² (Aug.), P Strass I. 75¹⁰ (A.D. 118), P Lond 310¹² (A.D. 146) (= II. p. 208) ἀντιλογίας γενομένης), Wilcken *Ostr* 1151 (iii/A.D.), P Flor I. 43¹⁴ (A.D. 370) and *ib.* 94¹² (A.D. 491). Cf. *Syll* 929¹² (ii/B.C.) ὑπ' οὐδενὸς ἀντιλογίας, *ib.* 334⁴² (i/B.C.).

ἀντιλοιδορέω.

P Petr III. 21 (g)²⁰ (late iii/B.C.) ἐμοῦ δὲ γε ἀντιλοιδοροῦντος follows ἀλοιδέρσας φαιμένη κτλ.: cf. 1 Pet 2²².

ἀντιμετρέω.

For this rare NT word (Lk 6²⁸) Herwerden refers to the Byzantine Theophyl. Sim. p. 48, 25 (I. 5, 5) ἀ. ἀμοιβὴν ἀξίαν τοῖς βεβιωμένοις. Grimm cites Lucian, *Amor*. 19, which is stronger evidence for its "profaneness."

ἀντιμοσθία.

No instance of this Pauline word (Rom 1²⁷, 2 Cor 6¹²) seems as yet to have been found outside Christian literature. This, however, may be wholly accidental; and there is certainly nothing in the word itself to exclude it from the ordinary terminology of the day: see for further examples of the same kind Nägeli p. 50 ff.

ἀντιπαρέρχομαι.

Lk 10^{21f}. can hardly have acquired this word from Wisd 16¹⁰, where the sense is markedly different. It is quoted from Straton (ii/A.D. ?), who writes (*Anth. Pal.* 12²) ἀντιπαρερχόμενος τὰ στεφανηπλόκια: Meineke took the

rather needless trouble to emend ἄρτι παρ.—did he know that the word occurred in Biblical literature? If the compound is rightly read there, it might be a new coinage, as it may well be in Wisdom and in Luke. Any writer was free to make a fresh compound like this for a special purpose. Straton was morally the most tainted writer in the Anthology, and we may be quite sure he owed as little to Holy Writ as it owed to him!

Ἀντίπας.

Deissmann (*BS* p. 187) calls attention to the appearance of [Ἀ]ντιπάτρου in *Perg* II. 524² ("not older than Caracalla?"): that the full form of the name is used may be evidence that this later Pergamene was not called after the martyr.

ἀντιπέρα.

This NT ἄπ. εἰρ., warranted from Polybius, is perhaps to be supplied in P Oxy I. 141⁶ (A.D. 503) τοῖς ἀγοφύλαξι () . . . φυλάττουσι τὸ ἀντιπελ (), with reference to guards who protected estates on the further bank (probably of the Bahr Yusuf).

ἀντιπίπτω.

P Leid D^m (ii/B.C.), one of the letters of Ptolemaeus in the cause of the Serapeum Twins, has μηδὲν ἀντιπесόν[τ]α, "not opposing me."

ἀντιτάσσω.

The verb occurs twice in P Oxy IV. 707^{ll. 17, 22} (c. A.D. 136), a report of legal proceedings, with reference to the opposing party. P Cattaoui verso^{1, 7} (mid. ii/A.D.) (= *Chrest.* II. p. 98) τῆς ἀντιτεταγμένης ἀρτίως Δρουσώλας. There are several instances in *OGIS* in a military sense, which was of course the earliest.

ἀντίτυπον.

The meaning "impress" is rightly given by LS for τύπος as the first that arises from the etymology, and it is well supported in classical and post-classical writers. Hence, though "profane" examples for ἀντίτυπος(-ον) = "corresponding" (adj.) or "image" (noun) are rare, we can take the use in Heb 9²⁴ and 1 Pet 3²¹ ("answering to") as the survival of a primitive meaning. Note also Polyb. vi. 31⁶ τοῖς δ' ἱππεῦσι τοῖς ἀντίτυποι τίθενται, of auxiliary infantry posted "opposite" the cavalry, in a corresponding position. In MGr written language ἄ. means "copy" of a book.

ἀντίχριστος.

Grimm suggests that John (1 Jn 2¹⁸ etc.) coined the word: Bousset (*Antichrist Legend* p. 136) says it "is not older than the NT." It seems obvious, from the manner of its first introduction, that it was at any rate quite familiar to the readers of 1 Jn and 2 Jn; but it might easily have been introduced by the author in his earlier teaching. The most probable model would be ἀντίθεος ("aemulus Dei" in Lactantius), for which Cumont (*Les Religions Orientales* p. 387) cites a magical papyrus, πέμψον μοι τὸν ἀληθινὸν Ἀσκληπίον δίχα τινὲς ἀντιθέου πλανοδαίμονος. It was a term applied to the *daeva* of Magian religion, on whom see

PART I.

Early Zoroastrianism (Hibbert Lectures 1912), ch. iv.: they were "counter-gods." Whether John means primarily "a rival Christ" or "an opponent of Christ" or "a substitute for Christ" may be left to the commentators. The first and third may be paralleled by the two senses of ἀντιστράτηγος, "the enemy's general" and "pro-praetor": cf. ἀντισύγκλητος, the name Marius gave to his bodyguard, as an "opposition Senate," ἀντιχόρηγος "rival choregus," and ἀντιταμίης "pro-quaestor" etc. The second is less easily paralleled: Caesar's Ἀντικάτων, a counterblast to Cicero's *Cato*, may serve. Generally speaking, ἀντι—x suggested (1) the claim to be x, (2) opposition to, equivalence to (cf. Homeric ἀντίθεος, and the name Ἀντίπατρος), substitution for an existing x.

ἀντλέω.

P Oxy VI. 985 (i/A.D., second half) ἀντλέω(τος) Φαύστω ἀντλούντι μηχανήν), P Lond 1177⁸⁰ (A.D. 113) (= III. p. 183) ἀντλούντων ἀπὸ πρῶτας ἕως ὀψέ. In the late P Oxy I. 147 (A.D. 556) we have a receipt for a "rope" or "coil" provided by the monks for the machine in the garden of the Holy Mary ἐπὶ τῷ ἀντλήσει ὕδωρ εἰς τὴν ἀγίαν κολυμβήθραν, "for raising water to fill the holy font." The subst. ἀντλήτης occurs in P Lond 1177 (cited above), P Tebt I. 241 (B.C. 74) and P Strass I. 52¹⁶ (A.D. 151); and ἀντλία in BGU IV. 1120^{47c} (B.C. 5). For the compound ἀναντλέω used metaphorically, see P Vat A¹³ (B.C. 168) (= Witkowski², p. 65) τοιοῦτους καιροὺς ἀννητληκυῖα: similarly P Hawara 56³⁰ (? late i/A.D.) (*Archiv* v. p. 382) ἀρρωστὶαν ἰσοδανάτο(ν) [ἐ]ήνητλησα—presumably [ἀν]ήνητλησα is as likely, in view of the parallel just cited.

ἀντοφθαλμέω.

"Verbum elegantius = resistere," so Blass on Ac 6¹¹, where the word is found in his "β-text," μη δυνάμενοι οὐδὲν ἀντοφθαλμεῖν (ἀντλέγειν) τῇ ἀληθείᾳ: cf. the Polybian passage cited by Schweighäuser (with a wrong reference) in *Lex Polyb. s.v.*, μη δύνασθαι τοῖς χρήμασιν ἀντοφθαλμεῖν. In the ordinary text of the NT ἄ. occurs only in Ac 27¹⁵ of a vessel's not being able to "face" the wind: cf. Wisd 12¹⁴, of a king or prince who cannot "look God in the face" (ἀντοφθαλμήσαι σοι), and *Aproc. Baruch* 7 (p. 89, ed. James) οὐδὲν θεὸν οὐκ ἠδυνήθημεν ἀντοφθαλμήσαι καὶ ἰδεῖν. For a similar usage see Barnab. 5¹⁰, and cf. Clem. Rom. 34 of an idle workman—ὁ νοθεὶς καὶ παρεμμένος οὐκ ἀντοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ, "does not look his employer in the face."

The word was read in the printed text of P Par 63⁴³, but is removed by Mahaffy (P Petr III. p. 23), who reads ἀντ' ὀφθαλμ[ῶ]ν (θεμένου)ς, "keeping it before your eyes." The parallel compound ἐπ' ὀφθαλμήσασα occurs in P Théad 19⁹ (iv/A.D.) "ayant jeté un œil d'envie sur le troupeau" (Ed.).

ἄνυδρος.

OGIS 199²¹ (i/A.D.) οἰκοῦντα ἐντὸς πεδίων μεγάλων ἀνύδρων—the "waterless" deserts stretching to the south and west of Abyssinia. P Oxy VI. 918^{11, 10} (a land-survey, ii/A.D.) μεθ' (ἡν) γύψ[ος] ἄνυδρος). P Lips Inv 348⁸ (A.D. 376–8) (= *Chrest.* II. p. 86) ἀνέδραμον . . . δι' ἀνύδρων ὁρῶν. The subst. is found in the petition of certain quarrymen to be transferred to the alabaster quarries on account of the

want of water in the place where they were working—διὰ τὴν ἀνυδρίαν τῶν τόπων [τῶνδ]ε (P Petr II. 9 (2)⁸ (iii/B.C.)).

ἀνυπόκριτος.

To the literary citations for this word given by Nägeli, p. 43, we may add Demetrius *de Eloc.* 194.

ἀνυπότακτος.

In the great Paris magic papyrus (edited by Wessely, *Wien. Denkschr.* XXXVI. ii. pp. 44 ff.) 1367 we find ἀνυπότακτους following σιδηροψύχους ἀγριοθύμους. Moeris (ed. Pierson), p. 34, defines ἀφηνιαστής by ἀνυπότακτος, ὑπερήφανος. See further Nägeli, p. 45.

ἄνω.

Tob 8⁸ ἃ ἀπέδραμεν τὸ δαμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου—other authorities for this recension have εἰς τὰ ἄνω μέρη—raises some problems, on which reference may be made to *Early Zoroastrianism*, p. 338, and D. C. Simpson *in loc.* (Oxford Apocrypha). For the text as it stands good illustration may be found in the Egyptian documents, P Leid D1.¹⁶ εἰς τοὺς ἄνω τόπους, “ad loca superiora,” and the contemporary *OGIS* 111¹⁷ (after B.C. 163) ἐπὶ τῶν ἄνω τόπων [ταχθεῖς]. Cf. P Petr II. 33 (a) A.110 (a steward’s account) ἄρτων τῶν ἀποσταλάντων σοι ἄνω, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) ἀποστέλω σε ἄνω, “I will send them up to you” (from Alexandria): on σέ = σοί, cf. *Proleg.* p. 64. For ἡ ἄνω κλήσις in Phil 3¹⁴ the RV mg (= “the call, Come up!”) is apparently presumed in *Apoc. Baruch* 4 (p. 87²⁸, ed. James) ἐν αὐτῷ μέλλουσιν τὴν ἄνω κλήσιν προσλαβεῖν, καὶ τὴν εἰς παράδεισον εἰσοδοῦν. A curious metrical epitaph (no. 69) in Prof. Calder’s Phrygian collection, dated by him after the middle of iv/A.D., begins

νῦν ἀγαπᾷς σὺ μαθεῖν τίς ἐγὼ ξένος, ἡ πόθεν ἦλθα;
ἐγ λεγόμενος ἄνω θεμέν[ων] βασιλεῖα μέγιστον,

which he renders “from the legion of those that have set the mighty king on high.” In P Fay 101 *verso* 1.¹⁸ (an account, about B.C. 18) we find ἄνω Παῦνι δ εἰς Ἐπειφ εἶ, where the editors explain ἄνω as indicating that the following dates “Pauni 4 to Epeiph 15” should have headed the account, instead of coming at the end. The superlative ἀνωτάτω occurs in P Lond 1170 *verso* (c)¹¹ (A.D. 42) (= III. p. 107) τῇ ἀνωτάτω χρήσσομαι τιμωρίᾳ, “the highest penalty”—an unusual application: cf. Epict. iii. 24⁸⁴ ἡ ἀνωτάτω καὶ κυριωτάτη (sc. δασκῆσις). The compound ἐπάνω (q.v.) is represented in MGr.

ἄνωθεν.

In P Petr III. 43(2)¹⁹ (B.C. 246) ἄνωθεν is found in opposition to κάτω: *hiat contextus*. P Hib I. 110²⁰ (records of postal service, c. B.C. 255) ὥρας πρώτης παρέδωκεν Θεόχρη[τ]τος ἄνωθεν Δινίαι κυ(λι)στοῦς γ, “1st hour, Theochrestus delivered to Dinias 3 rolls from the upper country” (Edd.). Ἄνωθεν appears again twice in this document, and κάτωθεν “from the lower country.” (This is a very early example of the approximation of o and ω, on which see *Proleg.* 3 pp. 244 and 35 f.). BGU IV. 1208² (Aug.) κατανή[σ]α]ς ἐκ τῶν ἄνωθεν [τόπων] . . . ἐκομισά[μ]ην διὰ Σωτηρίχου κτλ. In P Tebt I. 59⁸ 10 (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, and διὰ τὸ ἄνωθεν

φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, the editors translate “or old.” P Oxy II. 237²¹ (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (Edd.). In P Oxy IV. 718²¹ (A.D. 180–92) ἔτι δὲ ἀνωθ[ε]ν τῶν δημοσίων ἀποδοιμίων, the editors translate “although the imposts have for years been paid.” But “completely,” “from the beginning” may equally be the sense of ἄνωθεν: cf. *ib.* 745⁴ ff. (c. A.D. 1) μ[ε] . . . ν[ε] . . . η[ν] . . . να ἄνωθεν γίνονται πάντα καὶ πάλιν ἑατοὺς ἀνασκευάζω[με]ν μὴ οὕτως χρήας, “in order that everything may not be completely . . . and we go bankrupt again without any necessity” (Edd.). In BGU II. 595⁸ ff. (A.D. 70–80) the meaning “again,” “a second time,” seems best to suit the context. A certain Sochotes, wishing to repay a loan, did not find his creditor—τοῦ δὲ σὲ μὴ εὐρεθῆναι ἀποδίδωκε αὐτὰς ἄνωθεν (for ἄνωθεν) ἵνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγῇ, where Lietzmann (*Gr. Pap.* p. 14) understands by φιλάνθρωπον a gratuity: “S. has once paid it and would have to pay it again, if he went back home with the borrowed money; therefore he returns it immediately.” Other examples of the word are CPR 1¹⁹ (i/A.D.) καθὼς ἄνωθεν εἰδιστο, P Tebt II. 298²¹ (A.D. 107) ἀκολούθως τῇ ἀν[ω]θ[ε]ν συνηθείᾳ, BGU IV. 1074² (iii/A.D.) τοῖς ἄνωθεν προγόνους, and P Oxy IX. 1204¹⁴ (A.D. 299) δεδέχται τῆς θείας τύχης ἐπὶ ἄνωθεν τῶν δεσποτῶν ἡμῶν. The usage of the inscriptions follows on similar lines. Dittenberger (*Syll.* III. p. 256) enumerates three meanings—(1) *de supere* 537⁶³ ἐπεργάσεται ὀρθὸν καὶ ὁμαλὲς ἄνωθεν, (2) *antiquitus* 929⁸¹ νόμοις γὰρ ἱεροῖς . . . ἄνωθεν διεκεκάλυτο ἵνα μηθεὶς κτλ., (3) *denovo* 732¹¹ γενηθεὶς δ[ε] καὶ παραλίτις τῆς ἄνωθεν συλλογῆς, a decree of i/B.C. referring to the revival of certain sacred practices which had ceased for some time.

ἀνώτερος.

For this comparative with reference to time, cf. *Syll* 307⁵⁵ (ii/B.C.) ἔτει ἀνώτερον τρ[ι]τῷ, *ib.* 318⁸ (B.C. 118) τὸν ἀνώτερον μὲν χρόνον πάντα διατετελεκεν. In P Giss I. 48²⁴ (A.D. 202–3) we find the -ω form, τοῖς ἀνωτέρω ἔτεσι.

ἀνωφελής.

P Lond 908³¹ (A.D. 139) (= III. p. 133) ὅπως εἰδῇ ἄκυρον καὶ ἀνωφελὲς κριθησόμενον δ μετέδωκεν ἐπὶ νόμῳ. The same document has κενῶς καὶ [ἀ]νωφελῶς (l. 28). In P Hawara 56²⁰ (Plate i/A.D.) (= *Archiv* v. p. 382) we find a derived subst., ὅτι ἀρρωστίαν ἰσοθάνατο(ν) [ἐ]ξήντηλσα καὶ ἄλλας πολλὰς ἀνωφελίας.

ἄξινη.

P Magd 8⁸ (B.C. 218) δρέπανον θεωριστικὸν οὐ τιμῇ (δραχμας) β, ἄξινη (δραχμας) β. Herwerden s.v. κλῆς recalls the proverbial saying—τῇ κλειδί τὰ εὔλα σχίζειν, τῇ δ' ἄξινη τὴν θύραν ἀνοίγειν (Plut. *Mor.* 43 C). Cf. MGr ἄξιναρι.

ἄξιος

appears with infin. in BGU IV. 1141¹⁸ (B.C. 14) ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι. For the absolute use (as Mt 10^{11, 12}) see P Petr II. 15 (3)⁸ (B.C. 241–39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν κ[αὶ] ἄξιος γὰρ ἔστιν ὁ ἄνθρωπος ἐν χρεῖαι[ς] . . . where the editor translates, “By

doing this you will oblige us, [. . .] for the man is worthy of it, [but] in need—.” The sense of “worth,” “value,” is illustrated by P Lille I. 6⁹ (iii/B.C.), where a certain Petesuchos complains that robbers ἐξίδουσιν χιτῶνα ἄξιον (δραχμάς) 5 “a tunic worth six drachmas.” So the fem. became a noun = “value”: BGU IV. 1118⁴⁰ (B.C. 22) πείθεσθαι περὶ τῆς τούτου ἄξιας, *ib.* 1126¹⁴ (B.C. 8) ἐκτίνιν τὴν ἐκάστον ἄξιαν πλὴν συμφανούς ἀπ[ωλείας]. For ἄξιας τοῦ θεοῦ (as in 1 Th 2¹², 3 Jn⁶ etc.) see Deissmann *BS* p. 248 f., who shows that “the formula was a very popular one in Pergamus (and doubtless also in other localities).” He cites five inscrs., as *Perg* I. 248⁷ ff. (ii/B.C.), where Athenaios, a priest of Dionysios and Sabazios, is extolled as συν[ν]τεταλεκτός τὰ ἱερὰ . . . εὐσεβῆς [μ]ὲν καὶ ἄξιας τοῦ θεοῦ. We may add *Magn* 33⁴⁰ (Gounos in Thessaly, iii/B.C.) ἄξιας [τ]ῇ[ς] θ[ε]ῶν, *ib.* 85¹⁰ f. (Tralles) ἄξιας τῆς τε Ἀρτέμιδος . . . καὶ [τοῦ] . . . δήμου, and *Priene* 119¹⁵ (end of i/B.C.) πομπεύσας τῇ προστάτιδι τῆς πόλεως Ἀθηναίης τῆς θεᾶς ἄξιας. So P Petr II. 13 (19)¹ (c. B.C. 252) (= Witkowski,² p. 18) οὐ μὴν οὐδὲν ἔμοι [τοῦ] μεῖζον ἢ σοῦ προστατήσας [τὸν] ἐ[π]ὶ ἰουλιον βίον, ἄξιας [μ]ὲν σοῦ, ἄξιας δ’ ἐμοῦ, where the dependent gen. is neither divine nor a community, but has the dignity characteristic of the *pietas* of this charming letter. A combination may be seen in the letter of Aline to her husband, P Giss I. 20²⁴ (ii/A.D.), following the citation under ἀξίω below, ἵνα ἄξιας σοῦ καὶ τῶν θεῶν ἀόκνως προσέλθῃ. The word survives in MGr.

ἀξίω

is very common in legal documents = “claim,” e.g. P Oxy I. 37¹, 21 (A.D. 49) (= *Selections*, p. 50) ἀξίω ταῦ[τα] φυλαχθ[έ]ν[αι], “I demand that these (documents) be preserved (in the record),” *ib.* II. 237¹, 14 (A.D. 186) ἀξίων τότε ἃ προσήνεγκα εἰς τὴν ἀνακομιδᾶσθαι, “claiming to recover what I had made over to her.” It also frequently occurs in the weakened sense “request,” “ask,” as P Eleph 19¹⁸ (iii/B.C.) ἀξίω σε ἀνακαλέσασθαι Μίλωνα, P Par 49¹⁰ ff. (B.C. 164–58) (= Witkowski², p. 70) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι . . . καὶ ἀξίωσαντός με, P Oxy IV. 805 (B.C. 25) ἀξίω δὲ ἀντιφωνεῖν [μ]οι πυκνότερον, P Giss I. 20²⁸ (ii/A.D.) ἀξιώσεις οὐκ ὀλίγον αὐτῶι γραφῆναι (can this mean “you will arrange that . . .”?). For ἀξίω of prayer (as LXX Jer 7¹⁸, 11¹⁴) cf. P Par 51²² (a dream from the Serapeum, B.C. 160) (= *Selections*, p. 20) ἤλωκα τὸν Σάραπιν καὶ τὴν Ἰσιν λέγων Ἐλθέ μοι, θεᾶ θεῶν κτλ., and *Syll* 816¹ (ii/i B.C.) ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὕψιστον . . . ἐπὶ τοὺς δόλωι φονεύσαντας κτλ. (See Deissmann *LAE* p. 423 ff.) The verb occurs in *OGIS* 201⁷ (the Silco inscription, vi/A.D.) αὐτοὶ ἤλωσαν μὲ, where Dittenberger renders, “dignitatem meam regiam agnoverunt.” For a similar use of the noun ἀξίωμα, see P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μίζονι ἀξίωματι κα[ὶ] τιμῇ. For the LXX usage of ἀξίωμα = “request, petition” (Esther 5³⁻⁸, 7² etc.), Deissmann (*BS* p. 92 f.) refers to the confirmation afforded by the inscriptions, e.g. *Syll* 303⁶ (before B.C. 146) περὶ τῆς (χώρας) ἐπιδούς ἀξίωμα βασιλεὺς Θρακῶν Κότ[υς] . . . ἦται τ[ὴν] π[α]τρίον ἡμῶν χώραν. Fränkel on *Perg* I. 13¹ (iii/B.C.) describes it as very rare: see his exx.

ἀόρατος.

P Leid W¹¹, 27 (occult) has ἄ. among divine epithets, also vii. 41 of fire (!). From Hellenistic times comes the Milesian

epitaph *Kaibel* 223 ἀνύσαντά σε τὰν ἄορατον . . . ἀτρατατον (ἀτραπιτὸν Ed.) βιότου: “videtur via dici quam qui sequitur nescit quo ducit.” The subst. occurs in *Magn* 114⁴ διὰ τὴν . . . ἀορασίαν τῶν ἀρτοκόπων.

ἀπαγγέλλω.

The verb = “report,” “announce” (as Mk 6⁸⁰) is found in P Lond 42²⁵ ff. (B.C. 168) (= I. p. 30, *Selections*, p. 11) ἐτι δὲ καὶ Ὀρον τοῦ τὴν ἐπιστολὴν παρακεκομικό[το]ς ἀπηγγελοῦς ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς παντελὲς ἀηδίζομαι, “and now that Horus who brought the letter has reported about your having been released from your retreat, I am utterly distressed.” So P Tebt II. 297⁷ (c. A.D. 123) ἀπ[η]γγ[ε]λεν τὴν τάξιν ὡς ὀφειλοῦσαν πρᾶθῆναι, “reported that the office ought to be sold.” Abbott, *Joh. Voc.* p. 164, has a good note on the force of ἀπ. = “report, bring word” in Jn 16²⁵: he illustrates it from Epictetus. In the interesting proceedings before a Roman Emperor, P Oxy I. 33 (late ii/A.D.), the word seems almost to have the legal sense of “appeal,” as when the accused man exclaims, v. 8 ff.: ὑπὲρ τῆς ἐμμουτοῦ εὐγενείας . . . ἀπαγγέλλω, “I appeal on behalf of my nobility” (Edd.).

ἀπάγω.

The verb is found four times in P Oxy I. 33 (late ii/A.D.), of one being “led off” to death, which may perhaps determine the meaning in Ac 12¹⁹: the guards were not merely “imprisoned,” but “led away to death (RV mg).” Lk 23²⁸, with the Vulgate *duci* and the gloss ἀποκτανθῆναι in D*, are probably decisive for this (the Attic) meaning. On the other hand, it should be noted that ἄ. is the ordinary word for “arresting” (cf. Gen 39²³ τοὺς ἀπηγγμένους = “the prisoners”) as P Petr III. 36 (a) *verso* ἄδικως ἀπηγγμένον and *ib.* 27 ἄκριβείας ἐνεκεν ἀπήχθην: so P Lille 7¹³ (iii/B.C.) οὗτος δὲ ἀπήγαγόν με εἰς τὸ αὐτοῦ δεσμοτήριον, P Petr II. 10 (2)¹² συνέταξεν δὲ ὑπὲρ τῆς ἀπαγαγεῖν με, “the apparitor gave directions to arrest me” (Ed.), and *OGIS* 90¹⁴ (the Rosetta stone, B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγγμένους . . . ἀπέλυσεν τῶν ἐνκεκλή(η)μένων. Cf. also P Oxy II. 237¹, 18 (A.D. 186), where Chaeremon claims the right of taking away his daughter even against her will from her husband’s house—ἀπάγοντι αὐτὴν ἀκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας, BGU IV. 1139¹⁵ (B.C. 5) ἐτόλμησε . . . ἀποστρεφεῖν ἀπαγαγεῖν τὴν θυγατέρα ἡμῶν . . . καὶ ἔχειν παρ’ ἐαυτῶι ἐν εἰρητ[ῇ] ἐπὶ μῆρας ἑ. In the dialect inscription *Syll* 271⁶, 11 (ii/B.C.) it denotes apparently the “capture” of youths in a raid.

ἀπαίδεντος.

In P Oxy I. 33¹¹, 13 (late ii/A.D.) Appianus does not hesitate to charge the Emperor (? Marcus Aurelius) with τυραννία ἀφιλοκαγαθία ἀπαίδεια as contrasted with the virtues of his deified father Antoninus who was φιλόσοφος . . . ἀφιλάργυρος . . . φιλάγαθος. See *Archiv* i. p. 37.

ἀπαίρω.

For the intransitive sense of ἀ. = “depart,” as in Gen 37¹⁷, cf. P Petr II. 13 (5)⁸ (B.C. 258–3) ἀπ[η]ρμ[ε]νον, “on your departure.” In the Paris magical papyrus 3082 Deissmann (*LAE* p. 254) ingeniously proposes to substitute for the meaningless ἀφαιρων of the MS. ἀπαίρων in the sense of

"make to go forth" (as LXX Ps 77^{36,38})—ὁρκίζων δὲ φύσα ἀπὸ τῶν ἄκρων καὶ τῶν ποδῶν ἀπαίρων τὸ φύσθημα ἕως τοῦ προσέπου καὶ εἰσκριθῆσεται. MGr παίρων (also παίρω) is given as "take," "fetch" in Thumb's Glossary: it might equally well come from ἐπαίρω, but the meaning suits ἀπαίρω better.

ἀπαιτέω.

BGU II. 530³⁸ (i/A.D.) (= *Selections*, p. 62) ἄλλως τε καὶ ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἱκανόν, "especially security is demanded by the taxgatherers": cf. P Fay 39^{14ff.} (A.D. 183) ἐκ τίνος ἀπαιτεῖται τὸ προκειμένον ἀπότακτον, where the editors state that ἀ. "may imply that the payment was in arrear or have a quite general meaning." The former alternative is clearly implied in P Fay 11³⁰ (c. B.C. 115) ὁ ἐγκαλούμενος πλεονέκεις ἀπητημένους [ο]ὕχ ὑπομένει ἐκουσίως ἀποδιδόναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.). Other examples of the verb, which is common, are P Flor I. 61⁴² (A.D. 86-8) διὰ τί ἕως σήμερον οὐκ ἀπήτησας, and again ⁵¹ ἐπεὶ σιτόλογοι ἦσαν καὶ ἀπη-τρ[ο]ύντο εἰς τὸν Κ[α]ίσαρος λόγον, P Lond 856¹⁹ (late i/A.D.) (= III. p. 92) ὃ δὲ λήμπτω ἀπαιτεῖ certain taxes, P Tebt II. 327^{19ff.} (late ii/A.D.) οὐ δέοντως ἀπαιτοῦμα[ι] τὰ ὑπὲρ τῶν ὑπαρχόν[των] τελούμενα δημόσια, "demands have wrongfully been made upon me for the government dues payable on behalf of the property" (Edd.): a very similar phrase occurs in CPHerm 52^{1.10}. In P Oxy VIII. 1157¹⁵ (late iii/A.D.) καὶ μάθε ὅτι τὸ ἐπικεφάλαιον ἀπαιτοῦσιν "find out also about the collection of the poll-tax" (Ed.): the idiomatic impersonal plural curiously contrasts with the translation Greek, showing the same word, in Lk 12³⁰. In the Christian letter P Oxy VI. 939¹⁸ (iv/A.D.) (= *Selections*, p. 129) we have the phrase τοῦτο τοῦ καθήκοντος ἡπ[α]ν-[τοῦν]τος, "this being what duty demanded." For the subst. see BGU IV. 1103¹⁸ (B.C. 14) περὶ ἀπαιτήσεως τοῦ φερναρίου, P Oxy I. 104²⁸ (a will, A.D. 96) ἀπαιτῆ[σι]ν ποιήσασθαι, etc., and for the adj. ἀπαιτήσιμος various land-surveys of ii/B.C.—P Tebt I. 61, 64, 72. The noun ἀπαιτητής occurs in Wilcken *Ostr* 1460 (A.D. 185-6) δι' ἐμοῦ Μάρκου . . . ἀπαιτ(ητοῦ).

ἀπαλγέω.

To Grimm-Thayer's reff. for this NT ἀπ. ἐρ. (Eph 4¹⁹ ἀπηλγικότες, but ἀπηλικότες DG etc.) in its Hellenistic sense of "to despair" or "become callous," add Dion Cass. xlviii. 37 ἀ. πρὸς τὴν ἐλπίδα.

ἀπαλλάσσω.

In one of the oldest marriage-contracts hitherto discovered among the Greek papyri, P Gen I. 21¹² (ii/B.C.), provision is made for what will take place if the wife of her own accord βούληται ἀπαλλάσσεσθαι, "desires to be released": so P Tebt I. 104²¹ (B.C. 92), P Oxy I. 104²⁶ (a will, A.D. 96) ἡνίκα ἐὰν ἀπαλλαγῇ τοῦ ἀνδρός, *ib.* II. 265¹⁷ (A.D. 81-95), *ib.* II. 267^{17, 20} (A.D. 36), *al.* and for the subst. in a similar sense P Oxy VI. 905¹¹ (A.D. 170) ἐὰν δ[ὲ] ἀπαλλαγῇ γένητ[α]ι. The correlative is well seen in P Ryl II. 154²⁶ (A.D. 66) ἐὰν δὲ διαφόρᾳ αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ' ἀλλήλων, ἦτοι τοῦ Χ. ἀποπέμποντος τ[ῆ]ν Θ. ἥ καὶ αὐτῆς ἐκουσίως ἀπαλλασσομένης [ἡ]ς ἀπ' αὐτοῦ: the correspond-

ing nouns ἀποπομπή and ἐκούσιος ἀπαλλαγῇ appear in l. ²⁹. A more general use of the verb is afforded by P Petr II. 2 (3)^{1f.} (B.C. 260) (= Witkowski², p. 22) εἰ ἔρροσαι καὶ ἐν τοῖς [ἀ]λλοῖς ἀλύπεις ἀπαλλάσσεις, "if you are well and in other respects are getting on without annoyance." P Petr II. 20^{1v.} (as amended P Petr III.) (B.C. 252) λυσιτε-λέστερον ἀπαλλάξει, "it will be more profitable for you to release (the boat from ἀγγάρια)." P Ryl II. 77²⁸ (A.D. 192) καὶ ἀπαλλαγῇ ἐπιτηρήσεως "released from the superintendence of land under lease" (Edd.). The perf. partic. mid. means "dead" in P Lond 915¹⁵ (A.D. 160 or 161) (= III. p. 27): cf. μετῆλλαχός. P Tebt II. 315 (ii/A.D.) twice shows the word, as ¹⁵ [μη]δὲν ταραχ[ε]ῖς, ἐγὼ γάρ [σ]ε [ἀ]παλλάξω (and so ²⁰) "I will get you off" (Edd.). *ib.* 385²⁴ (A.D. 117) ὅ καὶ δώσει ἀπαλλασσομένην . . . "on his release (from apprenticeship)": cf. the subst. in P Oxy IX. 1204¹² (A.D. 299) ἀπαλλαγὴν εὑρασθαι πειρώμενος . . . τῶν πολει-τικῶν λειτουργιῶν, "endeavouring to find a release from municipal offices." The τοῦ βίου, which produces the use noted above, is expressed in Hadrian's dying letter (or what purports to be such), P Fay 19¹⁸ [οὐδὲ] ἀνοήτως ἀπαλλάσσομαι τοῦ βίου. From inscriptions may be cited *Syll* 510⁸⁹ (ii/B.C.) δοσι δὲ ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσὶν, οἱ δὲ τοκιστὰι γεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν, apparently "have absconded." So P Fay 12¹⁹ (c. B.C. 103) ἀπηλλάγησαν. There is a curious use in P Flor II. 262¹⁴ (iii/A.D.) ἀπῆλαξεν γὰρ τότε τὸν πῆλιν δραχμῶν δέκα, which Comparetti renders "poiché allora valutò il cubito a dieci dramme"—so we say "he let it go for a shilling."

ἀπαλλοτριόω.

Syll 226¹⁰⁴ (Olbia on Euxine, iii/B.C.) οὐδενὸς δ' ἀπαλλοτριώ-ωσι οὐδὲν τῶν ὑπαρχόντων. *ib.* 860^{12, 13} (in dialect, Delphi, ii/B.C.) ὥσα[ύτως] δὲ μηδὲ ἀπαλλοτριωσάτω Ἀσία . . . εἰ δὲ ἀπαλλοτριωσὴ καὶ ὅποιον τρόπον κτλ. *OGIS* 383¹²³ (i/B.C.) μήτε αὐτῶι καταδουλώσασθαι, μήτε εἰς ἕτερον ἀπαλ-λοτριώσασθαι. Dittenberger (*Syll* II. p. 10, n⁸) cites another Delphian inscr. with ἀπαλλοτριώσασθαι. Cf. also *Syll* 229¹² (iii/B.C., Orchomenus in Arcadia—in dialect) μὴ ἐξίστω μηθενὶ ἀπαλλοτριώ[σαι] ἐντὸς ἐτ[έ]ρων εἰ[κ]οσι (sc. γὰν κἄρον ἡ οἰκίαν), P Lond 1157 *verso* (b)³ (illiterate, A.D. 246) (= III. p. 111) ἀπολοτριώσασθαι, apparently for ἀπαλλοτριώσασθαι (Edd.). The compound ἐξαλλ. is more common: thus P Giss I. 21²⁴ (B.C. 173), BGU IV. 1167²² (B.C. 12), *ib.* 1187¹² (i/B.C.), P Oxy VIII. 1118¹⁰ (i/ii A.D.), of the "alienation" of property. Note also the verbal ἀνεξαλλοτριώων in P Ryl II. 177¹¹ (A.D. 246), "unalienated": we might say of this what we said of ἀνεπαίσχυντος and other like words. The noun occurs in Vettius Valens p. 2²⁷, where Mars is said to produce a host of evils, including γονέων ἀπαλ-λοτριώσεις, "estrangements of parents."

ἀπαντάω.

The verb is very common ο. "attendance" before a magistrate. It is sufficient to cite P Petr III. 30⁸ καὶ φαιμένη καταστήσεσθαι πρὸς [με] [τ]ῆς . . . οὐκ ἀπήνητ[α]ι, "though she said that she would appear against me on the . . . she did not present herself" (Edd.), P Tor II. 13¹⁵ (B.C. 147) ἀ ἐπὶ τὸ κριτήριον, P Grenf I. 13⁸ (B.C. 152 or 141) ἀπαντᾶν ἐπὶ σέ, P Oxy I. 59¹¹ (A.D. 292) αἰρεθέντος Θεοδώρου ἀντὶ Ἀρεῖωνος σκράβια ἀπαντᾶσαι ἐπὶ τὴν ἡγεμονίαν καὶ

προσδρεῦσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρίῳ[φ], "Theodorus, who was recently chosen in place of Arion the scribe to proceed to his highness the prefect and attend his immaculate court" (Edd.), P Cairo Preis 4²⁰ (A.D. 320) ἀπαντησάτωσαν [ἐπ]ὶ τὸ ἡγ[ε]μονικὸν δικαστήριον, and from the inscriptions, Syll 737²⁰ (iii/iii A.D.) εἰ δὲ τις τῶν λοβάκων, εἰδὼς ἐπὶ τοῦτο ἀγορὰν ὀφείλουσαν ἀχθῆναι, μὴ ἀπαντήσῃ, ἀποτεισάτω τῷ κοινῷ λεπτοῦ δρ(α)μᾶς ὅ. P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections* p. 9) εἰ ἔρρωμέναι τέλλα κατὰ λόγον ἀπαντᾷ, "if you are well, and things in general are going right," shows a common epistolary formula: cf. P Vat A³ (B.C. 168) (= Witkowski³, p. 64), P Par 45² (B.C. 153) *al.* In MGr the verb means "answer."

ἀπάντησις.

The word is used absolutely (as Mt 25⁶ and LXX I Regn 13¹⁴) in P Tebt I. 43¹ (B.C. 118) παρεγνήθημεν εἰς ἀπάντησιν (a newly arriving magistrate)—a passage which may demolish the Semitism sometimes found lurking in the word. For εἰς ἀ. construed with the gen. (as Mt 27³² & text and 1 Th 4¹⁷) cf. BGU II. 362^{vii}. 17 (A.D. 215) πρὸς [ἀ]πάντη[σιν τοῦ] ἡγεμόνος, and the *Pelagia-Legend* (ed. Usener) p. 19 εἰς ἀπάντησιν τοῦ ὁσίου ἀνδρός. A Ptolemaic inscription edited by Strack (*Archiv* iii. p. 129) has ἐν εἰδή- ῃν ἔσχηκεν πρὸς αὐτὸν ἡ πόλις εὐχάριστον ἀπάντησιν. The word seems to have been a kind of *l.t.* for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage. See *Proleg.*³ pp. 14, 242.

For a subst. ἀπαντήριον, *deversorium*, see P Iand 17³ (vi/vii. A.D.).

ἀπαξ.

P Oxy III. 471⁷⁷ (ii/A.D.) ἀπαξ γὰρ ἐν ταῖς α[ἰ]σχύνῃς γνόμενον, "for when once accustomed to his shame" (Edd.). In P Lond 417⁸ (c. A.D. 346) (= III. p. 299, *Selections*, p. 124), we find συνχωρήσει αὐτοῦ τοῦτω τὸ ἀπαξ (= συνχωρήσαι αὐτῷ τοῦτω τὸ ἀπαξ), "pardon him this once"—a substantival use of ἀπαξ, which has been traced perhaps to Coptic influence (Deissmann *LAE*, pp. 206, 209): cf. below. Note also P Giss I. 48¹⁰ (A.D. 202–3) οὐχ ἀπαξ παρεγράφη, "not once alone," ἀλλ' ὅποσάκις ἑκάστα προσηνέχθη, and P Oxy VIII. 1102⁸ (c. A.D. 146) ἐπὶ ἀπαξ προσήλθε[ι] τῇ κληρονομίᾳ, "having once entered on the inheritance" (Edd.). Vettius Valens, p. 285²⁰ has ἀπαξ τε καὶ ἀπαραι- τήτως δαμάζουσιν "in perpetuum" (Edd.). *OGIS* 201 (vi/A.D.), an inscr. of King Silco of Nubia, which is very instructive for the study of foreigners' Greek, has ἀπαξ in a curious idiom: thus ἐν ἀπαξ is *semel*, τὸ πρῶτον ἀπαξ = *primum*, ἀπαξ δύο = *bis*. Dittenberger quotes Lepsius to show that it is an effort to render a Coptic word answering to Ger. *Mal*, Fr. *fois*. In P Oxy VIII. 1138¹⁸ (v/vi A.D.) the words πρὸς ἀπαξ occurring at the end of a receipt are translated "once for all" by the editor, who compares BGU IV. 1020¹⁶ (vi/A.D.): so εἰς ἀπαξ P Oxy X. 1294¹⁴ (ii/iii A.D.).

ἀπαράβατος.

In P Ryl II. 65¹⁸ (B. C. 67?—in any case Ptol.) a judgment ends with καὶ τέλλα τὰ δι' αὐτῆς διωρισμένα μέναι κέρια καὶ ἀπαράβατα, "valid and inviolate" (Edd.). The legal formula, thus established for an early period, survives six centuries later in P Grenf I. 60⁷ (A.D. 581) ἀπαράβατῳ

πράσι: "inviolable" must be the sense, though the words follow a hiatus. Another example, also vi/A.D., is in P Lond 1015¹² (= III. p. 257) ἀτρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα[. . .], a contract for the surrender of property. See also P Catt *rector*. 1⁹ (ii/A.D.) (= *Chrest.* II. p. 422) ἐνια ἀπαράβατά ἐστιν, "es gibt Dinge, an denen sich nichts ändern lässt" (Ed.). It is clear that the technical use, compared with the late literary (*ap.* Lobeck *Phryn.* p. 313), constitutes a very strong case against the rendering "not transferable". Phrynichus himself prescribed ἀπαράιτητος: what sense that would have made in Heb 7²⁴ passes comprehension. Vettius Valens has the adverb five times (see index), always as "validly" or "inevitably." It occurs in P Strass I. 40²³ (A.D. 569), rendered "unverbrüchlich" (Ed.).

ἀπαρνεόμαι.

A literary citation for this word may be given from the recently recovered *Mimes* of Herodas, iv. 74 οὐδ' ἐρείς "καίνος ὄνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρνήθη," where Nairn prefers to render ἀ. "failed to see" rather than "was denied": cf. Mk 8³⁴ εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, "let him lose sight of himself and his own interests," as Grimm renders. But this involves a needless distinction from Mk 14⁷², where the verb means "disown."

ἀπαρτί.

is to be written as two words, the combination matching such familiar Hellenistic locutions as ἕως ἄρτι, ἐκ τότε, ἀπὸ πέρυσι, etc. The two Attic quotations which Thayer takes over from LS are denied by Lobeck *Phryn.* p. 21, who takes ἀπαρτί by preference in the extant passage: Rutherford *NP* p. 71 agrees with him. 'Απαρτί = "exactly" in Ionic, and (by irony) "quite the contrary" in Attic (Rutherford): it has a totally different history from ἀπ' ἄρτι. On the practice of the critical editors, see Nestle *Einf. in aas Gr. NT*³, p. 27.

ἀπαρτισμός.

We can only cite two instances of this rare noun, one from P Catt *versol*. 2⁵ (ii/A.D.) (= *Chrest.* II. p. 99) μέχρι τοῦ τῆς λογοθεσίας ἀπαρτισμοῦ "till the completion of the audit," and the other from P Giss I. 67⁸ ff. (time of Trajan or Hadrian) ἤδη κα[τὰ] τὰς ἐντολάς σου Ἡράκλειος ὁ ἐπίτρο[σ]- πο[ς] χωρὶς τῶν ξενικῶν ξύλων τὸν ἀπαρτισμ[ο]ν τῶν ἐπὶ [τό]πων [ἐργων] πρὸς ὀφθαλμῶν ἔχει. But the verbal phrase εἰς τὸ ἀπαρτίζειν is so completely equivalent to εἰς ἀπαρτισμόν (Lk 14²⁸) that the verb may be illustrated. P Oxy I. 1174⁷ (ii/iii A.D.) has the aor. pass. twice, the "completing" of a horoscope (?) and of a sale of slaves: cf. *ib.* VI. 908²³ (A.D. 199) ὥστε ὑφ' ἐκάστου ὑμῶν ἀρτοκοτεῖον ἐν ἀπαρτισθῆναι, "that one bakery be fitted out by each of you" (Edd.), *ib.* 936²² (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδέ τὰ βιβλῖδια ἀπῆρ[τ]ιζται ἕως ἄρτι, "I have no food now, and the petitions have not yet been got ready" (Edd.). P Oxy IV. 724¹¹ (A.D. 155) ἐὰν δὲ ἐντὸς τοῦ χ[ρ]όνου αὐτὸν ἀπαρτίσῃς οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμ[ί]αν "if you make him perfect [in shorthand] within the period, I will not wait for the aforesaid limit" (Edd.) is a close parallel to the NT use of καταρτίζω (Gal 6¹, 1 Th 3¹⁰ *al.*).

P Lips I. 105¹¹ (i/ii A.D.) μόγεις τὸν τῆς βεβεργμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land." BGU II. 448³³ ff. (ii/A.D.) πρὸς τὸ τὴν π[ρ]οα[ρ]ε[φ]ι[ν] τῶν [διαθεμέ]νων φανεράν [κ]ατα-σ[τ]ή[ναι καὶ ἕκασ]τα ἀπαρτισθῆναι τοῖς ἐν[γ]εγρα[μ]μέν[ο]ις ἀκολούθως. In P Catt verso¹¹.¹³ (as cited above) we find the expression μετὰ τὴν χειροτονίαν ἐντὸς ἑ ἡμερῶν ἀπαρτι-οῦσιν τὰς δίκας. P Ryl II. 74⁴ (A.D. 133-5) shows the verb in a proclamation of M. Petronius Mamertinus, prefect of Egypt, where [τὸν διαλο]γισμὸν ἀπαρτίσαι is rendered by the editors "to complete the *conventus*." We could cite many more exx.: the relative frequency of the ἀπό and the κατά compounds of this verb in NT and papyri is quite reversed.

ἀπαρχή.

In P Tor I. 1¹¹.¹⁰ (B.C. 117) the word is used for "legacy-duty": see Wilcken *Ostr.* i. p. 345 f., *Archiv* iii. p. 7 f., and Mitteis in *Chrest.* II. p. 421. In P Tebt II. 316¹⁰ (A.D. 99) καὶ μὴ ἄλλοτρίᾳ ἀπαρχῇ μηδὲ ὁμονυμίᾳ κεχρη-σταί, the editors understand it of the "entrance-fee" paid by ephebi on enrolment in the Alexandrian demes, and suggest the same meaning for P Flor I. 57²¹ (A.D. 166) τοῦ παιδὸς ἀπαρχῇ, where, however, Vitelli refers it to "la tassa di successione," and Wilcken (*Chrest.* I. p. 168) regards the sense as still obscure. See also BGU I. 30 ἡ ἀπαρχῇ Μάρκου Ἀντωνίου Διοσκύρου, and *ib.* IV. 1150¹¹ (B.C. 11) ἀνακεκόμσται δὲ ἡ Ὀπώρα παρὰ τῆς Ἀρτέμιδος ὡς ἔδωκεν αὐτῇ ἐν ὑπ(αλλάγματι) ἀπαρχὰς δύο κατὰ δου-λικ(ῶν) σωματίων Δ. καὶ Ἑ. οἷας καὶ ἔλαβεν. The editor (Schubart) compares P Tebt II. 316 and the note there (see above), but observes that the meaning will not suit the present passage: neither "legacy-duty" nor "entrance-fee" will serve, nor "an impost upon Jews." Schubart suggests it was some pecuniary rights in these slaves which Artemis had "deposited in pledge" with Opōra. In the Magnesian inscriptions the word is very common in the sense of a personal "gift" to the goddess: thus in 83, ἄ. τῇ θεᾷ Ἀρ[τέμιδι]. It is a very old use of the word, as may be seen from the lines inscribed by an Athenian potter of vi/B.C. on a base intended for a vase (*Syll* 772)—Νέαρχος ἀν[έ]θη-κεν ὁ κεραμ[ι]στὴς ἔργον ἀπαρχῇ τ[ῇ] θεᾷ. Thieme (p. 26) throws out the suggestion that this sense might possibly be recognized in Rom 8²³. From *Syll* we may also cite 529²⁴ (i/B.C.—"i. e. sacrificium," notes Dittenberger); 587²⁰³ al (B.C. 329—ἐπαρχῆς, as throughout this long inscription, except in 207: it is ἄ. τοῦ σίτου, first-fruits given to Demeter and Kore at Eleusis); 588¹¹⁴ (ii/B.C.); 611²¹ (ii/i B.C.—see note). So *OGIS* 179¹² (B.C. 95) δίδωσθαι . . . κατ' ἐνιαυτὸν ἀπαρχὴν εἰς τὸ ἱερὸν . . . πυροῦ ἀρτά(βας) ρπβλ (182½), i. e. ½ art. of wheat for each day of the year. It is clear that the connotation "first-fruits" could not be pressed in our exegesis of the term when it appears in NT, apart from associations wholly outside the field surveyed in this article; and we are perhaps at liberty to render "sacrifice" or "gift" where it improves the sense. The uses of this liberty must not be discussed here. For a discussion of the word, see Gradenwitz in *Berl. Philol. Woch.* 1914, p. 135 ff.

ἄπας.

The use of ἄπας for πᾶς appears to be largely determined by considerations of euphony, and is confined principally to

literary documents: see Mayser *Gr.* p. 161 f., where it is shown that in seventeen out of twenty-one occurrences in Ptolemaic papyri ἄπας follows a consonant, and only in four cases a vowel. As examples of ἄπας from Roman times we may cite P Oxy III. 471⁸² (official—ii/A.D.) ὥστε ἀντικρυς ἀπάντων συνπαλεῖν, and *ib.* 642 (official—ii/A.D.) πρὸ παντὸς γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἀπάντων. P Ryl II. 68¹² (B.C. 89) ἔ[πληξέν] με . . . [πλη]γαῖς πλεί[στα]ς εἰς ἄπαν [μέρος] τοῦ σώμα[τός] μου answers to Mayer's rule, but has no suspicion of literariness. So such a phrase as εἰς τὸν ἀπαντα χρόν[ον], P Tebt I. 567 (late ii/B.C.).

ἀπατάω.

PSI II. 152²¹ (ii/A.D.) may show ἡπάτ[ων] in a frag-mentary line at the end, with practically no context: ψεύδος occurs a line higher up. It is surprising that this is the only citation we can make. The verb is absent from Polybius and only occurs twice in Plutarch, but is fairly frequent in LXX, and found in early Christian writers. It was evidently falling into disuse in most quarters.

ἀπάτη.

For ἄ. = "deceit" (as 4 Macc 18⁸, 2 Th 2¹⁰, Heb 3¹³) cf. P Oxy VII. 1020⁷ f. (A.D. 198-201) εἰ τὴν ἐκ τῆς ἐ[λ]ικίας ἔχεις βοήθειαν, τὸν ἀγῶνα τῆς ἀπάτης ὁ ἡγούμε[ν]ος τοῦ ἔθους ἐκδι[κ]ήσει, "if you can claim the assistance due to immature age, the prefect of the province shall decide the suit for fraud" (Ed.). So CPHerm 6⁹ νῦν δὲ οἱ μὲν [μετ' ἀπάτης] εἰσποιοῦ[ν]ται, if the supplement is right. Attention may be called to Deissmann's note in his *Hellenisierung des semitischen Monotheismus* (*Neue Jahrb. f. d. klass. Altertum*, 1903), p. 165 n.: he recalls the fact that ἀπάτη in popular Hellenistic had the meaning "pleasure," and finds this in Mt 13²³ = Mk 4¹⁹ (cf. Lk 8¹⁴) and 2 Pet 2¹³: cf. Polyb. ii. 56¹⁸ and Moeris' definition (p. 65)—Ἀπάτη ἡ πλάνη παρ' Ἀττικοῖς . . . ἡ τέρψις παρ' Ἑλλήσιν. Of this rare sense Rouffiac (p. 38 f.) cites a probable instance from Priene 113⁸⁴ (B.C. 84) κα[τα]τιθ[έ]εις δὲ μὴ μόνον τὰ πρὸς ἰδον[τ]ῶν, ἀλλὰ καὶ βουλόμενος ἐκ[τ]ὸς ἀπάτην χορη-γῆσαι [τοῖς θεαταῖς, αὐλητῇν?], where he renders, "il ne fit pas seulement ce qui était agréable, mais voulant en outre offrir une réjouissance aux spectateurs (il fit venir [un joueur de flûte?])." It may be added that in P Petr III 11²¹ Ἀπάτη appears as a proper name, where (as in other cases) we may safely assume the "Hellenistic" meaning. But the word must have really covered both, like our verb "beguile"; and ἀπατάω would tend to keep the older sense to the front. If it is derived from a root akin to our *find* (see Boisacq s. v.), it meant "invention, discovery" at the start, and was then turned *in malam partem*, to be partially reformed in later vernacular.

ἀπάτωρ.

The word is common in papyri in such a formula as BGU I. 88⁴ (ii/A.D.) Χαίρῃ(μιν) ἀπάτωρ μητ(ρὸς) Θεοσῆτος, *ib.* III. 971¹³ (ii/A.D.) Θερμουθάριον ἀπάτωρ μ(ητρὸς) [Θερμουθαρίου]. Krebs (*Aus den Papyrus d. Königlichen Museen*, p. 160) renders BGU II. 410¹³ (A.D. 159-60) Ἰσάρι[ο]ν ἀπάτωρ μητρὸς Τανεφ[ρ]έμματος, as "the illegitimate daughter of Tanephremmis," and *ib.* 392¹⁰ (A.D. 208) Πᾶς ἀ(πάτωρ) μητ(ρὸς) Τελέβαβας, as "Pais, father un-

known" (p. 175). The editors translate similarly in P Fay 39⁵ (A.D. 183) and in P Tebt II. 397²¹ (A.D. 198). Without the mother's name we have P Ryl I. 12² (A.D. 250) Δημῶτος ἀπάτορος, and P Lond 1170²³⁰ (iii/A.D.) (= III. p. 98) Πολυδεύκου ἀπάτορος, also 486 Σωτήριδος [ἀπ]άτορος—in a long list of names in which the rest have the father's name given: we must assume the same sense. It does not seem to be used for "fatherless." See *Archiv* ii. p. 97. Deissmann (*LAE* p. 39 f.) has drawn attention to the fact that so far back as 1808 W. Sturz (in his *De Dialecto Macedonica et Alexandrina Liber*, Lipsiae, p. 146 f.) made use of the Charta Borgiana (the first papyrus ever brought to Europe, in 1778) to explain the use of ἀ. in Heb 7³. That a word meaning "father unknown" should be available for use in a passage where the thought is so far from the beaten track, is quite natural: the ἀμήτωρ following, which by association shares its special sense, protected ἀπάτωρ from its common implication.

ἀπειθία.

That this noun, with ἀπειθῶ and ἀπειθής, connotes invariably "disobedience, rebellion, contumacy," is made abundantly clear from papyri and inscriptions: Grimm's assumption that ἀπειθῶ (instead of ἀπιστέω) is the antithesis to πιστεύω, though supported by the RV mg (= AV) in Jn 3³⁶, has no warrant whatever. For the noun see P Oxy I. 34^{III.9ff.} (A.D. 127) τούτους τε οὖν κελεύω καὶ τοὺς πολιτικούς πάντας τὰ ἀκόλουθα τοῖς προστεταγμένοις ποιεῖν, εἰδότες ὅτι τοὺς παραβάντας καὶ τοῦ[ς] διὰ ἀπειθίαν κ[αὶ] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων τιμωρήσομαι, "These therefore I command, and all the civil servants, to do what is in accord with the instructions given, knowing that those who have transgressed, and those who (have done wrong) deliberately (i.e. by way of disobedience), and as seeking an occasion for wrong-doing, I shall punish." (In the very elliptical phrase τοὺς διὰ ἀπειθείαν it is possible that the Eparch accidentally omitted ἀμαρτάνοντας, though it can be translated without: we can hardly get help from Rom 3²⁰ τὸν ἐκ πίστεως—cf. 4¹⁴ c.—as the preposition is much easier). Add P Fay 21² (A.D. 134) ὅπως τῆς ἀποθείας ἐκίνοι τὴν προσήκουσαν δίκην ὑπόσχωσι, where the Edd. conjecture ἀπειθῆς or ἀπαθείας, BGU III. 747^{II.14} (A.D. 139) ὑπόδειγμα τῆς ἀπειθείας, and P Rein 51²¹ (iii/A.D.), where τῆς τούτων ἀπειθείας follows μὴ πιθόμενοι νόμοι[s].

ἀπειθέω.

For ἀ. = "disobey" in its later as in its earlier history see s. v. ἀπειθία and cf. P Hib I. 73¹⁹ (B.C. 243-2) τὴν Πάτρωνος βίαν, ὅς ἀπειθῶν διατετέλεκε τοῖς πατρὶ σὺ προστάγμασιν, "the violence of Patron, who has continued to disobey your orders" (Edd.), P Tebt I. 64⁶ (B.C. 139—decree of Euergetes II) τοὺς δὲ ἀπειθοῦντας ἐπαναγκάζετε εὐτάκτως ἕκαστ' ἀποδιδόναι, "compel those who disobey to pay all the sums regularly" (Edd.), ib. 49¹⁷ (B.C. 113) ἐὰν δὲ ἀπειθῇ, "if he refuses" (Edd.). So Rev L 43¹⁰ (iii/B.C.) [τ]ὸν γεωργῶν τὸν ἡπειθηκότων, P Tebt I. 183 (late ii/B.C.) ἐ[ὰν] δὲ ἀπει[θῶσι] καταστήσῃ ἐπ[ὶ] τὸν στρατηγόν, and from Roman times P Tebt II. 315³⁰ (ii/A.D.) ἔχει γὰρ συστατικὰς [δ]έξας τὸν ἀπειθοῦντα μετὰ φρουρᾶς τῷ ἀρχαίρῳ πέμπειν, "he has instructions to send recalcitrants under

guard to the high-priest" (Edd.), P Oxy IX. 1185²¹ (c. A.D. 200) εἰ δὲ μὴ γέ, ὅς ἂν ἀπειθήσει τούτῳ μου τῷ διατάγματι, "otherwise, if any one disobeys this my order," P Ryl II. 153²⁷ (A.D. 138-61) ἐὰν δὲ ἀπειθῇ ὁ [Μέρων καὶ μὴ ἀπ]οδοὶ ταύτας, of disobedience to the terms of a will. Add from the inscriptions *Syll* 614¹¹⁰ (Cos, dialect, iii/B.C.) αἱ δὲ κὰ τις . . . ἀπειθῇ, let him be fined, ib. 510²² (Ephesus, ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συν(μ)φέρουσι τῆς πόλεως, ib. 737²⁰ (ii/A.D., Athens) ἐὰν δὲ ἀπειθῇ πρὸς-σόμενος, he is to be denied entrance to the Bacchium, and similarly 142, ib. 653⁴⁰ (Andania, B.C. 91) τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρεφόμενον εἰς τὸ θεῖον μαστιγοῦντω οἱ ἱεροί, and so 44. We have not sought for more instances, but it has seemed desirable to give rather plentiful illustration to prove a case which is very important for doctrine.

ἀπειθής

occurs in *Syll* 810⁶ (Phlius) δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπειθόν[τι] ἀπειθῆς Νεμέσε[ως], where Dittenberger renders "implacabilis Nemeseos deae vindicta tibi imminet."

ἀπειλέω.

P Oxy II. 237^{VI.4} (A.D. 186) μήτε ἐμοὶ ἐπὶ ἀπειλῶν. P Grenf I. 53⁹ (iv/A.D.) (= *Chrest.* I. 131) ἀσπάξεται τὰ παιδία σου καὶ ἄλλους πολλὰ σοὶ ἀπειλῶν. Vettius Valens, p. 5¹, has ἀπειλητικοί "men given to using threats," which comes from a verbal ἀπειλητός. Since this verb, with its rather commoner noun, might have had a large use in the innumerable papyrus petitions, we seem bound to infer that it was going out of popular speech. It occurs nine times in LXX and twice in NT. Its use in Ac 4¹⁷, where one is strongly tempted to accept from E and P the characteristic ἀπειλὴ ἀπειλησώμεθα, clearly reflects the literal rendering of a Semitic original reported to Luke from an eye-witness—was it Paul? Homœoteleuton and unfamiliarity to Greek ears would account for the loss of the noun in NABD Pesh., etc. (so Blass).

ἀπειλή.

P Ryl II. 114¹⁹ (c. A.D. 280) μετ' ἀπείλης με ἀπέπεμψεν "drove me away with a threat." BGU IV. 1060²⁸ (B.C. 23-2) ὅθεν καταπεπονημένοι προήγμεθα πρὸς ἀπειλαῖς. CP Herm 25^{II.2}, a law report, makes an advocate say οὕτε συσκευα[λ] οὕτε ἀπειλαὶ κατεσίγησαν μ[ε] P Ryl I. 28¹¹⁷ (iv/A.D.) the "quivering" (see under ἄλλομαι) of the left shin means for a slave ἀπειλαὶ καὶ μόχοι. In the vi/A.D. inscr. *OGIS* 521¹⁴ (Abydos) we have αἱ τὴν ἀπείλην ἐν τοῖς πράγμασιν ὁρῶντα: Dittenberger accepts the emendation γράμμασιν.

ἄπειμι.

P Par 45² (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου. P Tebt II. 317³² (A.D. 174-5) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος καθὰ καὶ ἐμοὶ παρούσῃ ἔξην, "while carrying out everything in my name during my absence, just as I should have the right to do if I were present" (Edd.). BGU IV. 1080^{ff.} (iii/A.D. ?) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαβίσι ἠεφράνθημεν. CP Herm 26¹⁶ εἰ βοῦλοι καὶ ἀπόντων αὐτῶν . . . (a fragmentary law report). P Oxy IX. 1204²⁵ (A.D. 299) Παῦνι ἁ ἀπῆμην ἐν Ὁάσει· ὅτε ἔγγων ἀπῆμῃσα.

ἀπειπον.

The middle (as in 2 Cor 4³) appears in *Ostr* 1156 ἀπειπόμθα παρ' ἡμῶν χρήσασθαι ᾧ βούλει γεδ(ιέφ). The perfect may be cited from BGU IV. 1113⁴ (B.C. 14) τῷ Κανολη(ω)ν ἀπε]ιρημένου την ἐπιτροπείαν, and pres. with aor. in P Giss I. 82²¹ (A.D. 117) . . ἀπο]λ[ε]γόμενων καὶ ἀπειπομένων πάσας τὰς μέχρι νῦν δαπά[νας] . . . In the new uncanonical Gospel fragment, P Oxy X. 1224¹¹ verso (p. 7) (iv/A.D.) we find τί οὖν ἀ]πείπας; "What then hast thou forbidden?" (Edd.).

ἀπειραστος.

For the gen. constr. after this negative adj. in Jas 1¹³ ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, cf. P Tebt I. 124²⁶ (c. B.C. 118), where certain allotments are described as ἀσυκοφαντή(τους) καὶ ἀδιστάστους ὄντας πάσης αἰ[τ]ίας, "subject to no dispute or question on any ground" (Edd.). The citation may also help to support the neuter sense which Hort assigns to ἀπειραστος in the NT passage. For similar gen. construction with negative adjectives numerous passages may be quoted: cf. *Proleg.* p. 235 f.

ἄπειρος.

According to Meisterhans *Gr.* p. 150 the Attic inscriptions use ἀπείρων, not ἀπειρος, in the sense of "endless." It might be read, if worth while, in *OGIS* 383⁴³ (Commagene—i/B.C.) εἰς τὸν ἀπείρων (or ἀπείρον!) αἰῶνα κοιμήσεται, but χρόνος ἀπειρος in l. 113 (= Avestan *zerwan akarana*—see J. H. Moulton, *Hibbert Lectures*, p. 107) is decisive. For ἀ. construed with the gen., as Heb 5¹³, cf. P Giss I. 68¹⁷ (ii/A.D.) ἐπὶ Φιβᾶς ὁ αὐτοῦ ἀπείρος ἐστιν τῶν τόπων καὶ οὐ δύναται μόνος προσε[λθε]ῖν, "since I'hibas, his slave, is unacquainted with the places, and cannot come alone." "Ἀπειρος in this sense is the opposite of ἐμπειρος (cf. πείρα): meaning "endless," as a substitute for the Epic ἀπείρων, it is connected with πέρας.

ἀπεκδέχομαι.

This rare word is used in the apocryphal *Acta Pauli* iii. of Onesiphorus on the outskirts of Lystra "waiting for" Paul's arrival from Iconium—εἰσῆλκει ἀπεκδεχόμενος αὐτόν. Nägeli (p. 43) and LS *s.v.* give late "profane" citations which make it perhaps possible that Paul was not the first to use a regularly formed perfective of ἐκδέχομαι, which becomes a favourite word with him: it also figures in 1 Pet and Heb, where of course borrowing from Paul is possible. But if late writers who never could have read him use the word, it is obviously conceivable that they coined it independently, as we may very probably suppose him to have done. See the next article.

ἀπεκδουσις

is admittedly a word first used by Paul, so far as our present knowledge goes: only one MS of Josephus (*Antt.* vi. 14³) saves its verb from the same category. There can be little doubt that Lightfoot (on Col 2¹⁵) rightly treats them both as minted by the Apostle. It was evidently for the special purpose in his mind when writing this letter; and if Nägeli (p. 50) asks why he should have coined a word not needed to express some specially Christian conception, the answer is surely that a new compound, formed by prefixing a per-

fectivizing preposition in an entirely normal way, was a resource available for and generally used by any real thinker writing Greek. What else are we to infer from the list of ἀπαξ ἐρημένα which any writer's *index verborum* will afford, even if the majority were really only ἀπαξ ἐρημένα? The case of ἀπεκδέχομαι (*q.v.*) may be taken with this; but there, if Paul coined the word, he used it again, which he did not with these. On the problem of Col 2¹⁵ we have nothing to contribute that would be relevant in this work.

ἀπελαύνω.

P Giss I. 70⁷ (Hadrian) ἀπελα[σ]α τὸ πλοῖον περὶ ὥραν ἐνάτην, "I caused the boat to sail about the ninth hour." P Tor I. 1^{111.32} (B.C. 116) (= *Chrest.* II. p. 33) καὶ κατὰ μὲν τὸν τρόπον τοῦτον φήσας ἀπελαύνεσθαι αὐτοὺς τῆς κρατήσεως τῆς οἰκίας. P Par 37¹⁷ ἀπελάσαντό με, with mid. for act.: note the dropped augment in the two aorist forms cited here. BGU III. 759¹⁸ (A.D. 125) ἀπήλασαν αἰγας τρεῖς (of robbers), P Lips I. 37²⁸ (A.D. 389) ἴσα ἀπελακότας (*sc.* ἀπεληλ.) πολλάκις.

ἀπελεγμός

is a ἀπ. ἐρ. of Luke (Ac 19²⁷), being an easy derivative from ἀπελέγχω "repudiate," on the model of ἐλεγμός (LXX) from ἐλέγχω.

ἀπελευθερος.

For the Pauline phrase ἀπελεύθερος Κυρίου in 1 Cor 7²², Deissmann (*LAE* p. 332 f.) compares the common title "freedman of the Emperor," Σεβαστοῦ ἀπελεύθερος or ἀπελεύθερος Καίσαρος: see e.g. *Syll* 371⁷ (time of Nero), and the numerous examples in Magie *De vocabulis solemnibus* p. 70. The adjective is very common in the papyri, e.g. P Oxy I. 98³ (A.D. 141-2) Ἀρχία ἀπελευθέρη Ἀμοιτάτος, *ib.* 104⁴ (A.D. 96) Σο(ή)ρις Ἀρποχράτος ἀπελευθέρου αλ. For the light thrown by the ancient rites of manumission on the Pauline teaching regarding spiritual freedom see Deissmann's valuable discussion referred to above, and *Archiv* v. p. 117 f.

Ἀπελλῆς.

Priene 248 (c. B.C. 1) has the acc. Ἀπελλῆν, as in Rom 16¹⁰: a similar name Ἀπελλᾶς, gen. -ᾱ, is cited by Hatch in *JBL* xxvii., part ii., p. 145, from a Carian inscr. concerning a *tribunus militum* who served under Vespasian against the Jews. The name Ἀπελλῆς is widely spread: on some confusions with Ἀπολλῶς cf. Zahn *Intr.* i. p. 270, and Blass-Debrunner § 29. 4.

ἀπελπίζω.

This late compound generally takes the acc. instead of the natural gen., as in Lk 6³⁶ if we read μηδὲνα with N W etc., and the Lewis Syriac: see *Proleg.* p. 65. The passive is found *Syll* 807¹⁰ (ii/A.D.) αἶμα ἀναφέροντι . . ἀφελπισμένην ὑπὸ παντὸς ἀνθρώπου, the "faith-cure" of a man who had been "given up." (For the φ, which occurs in Lk 1. c. DP, and twice in this inscription, see *Proleg.* p. 44.) The editor restores the verb in *OGIS* 194²⁰ (i/B.C.) ὥσπερ λαμπρὸς ὁσπῆρ καὶ δαίμων ἀγαθ[ὸς] τοῖς ἀπελπιζουσι]ν ἐπέλαμψε. There is a good collection of instances from literature in Linde *Epicurus* p. 31 f., beginning with Hyperides. His passage from Epicurus himself is worth quoting: 62⁶ τὸ

μῶλλον . . . μήτε . . . προσμένωμεν ὡς ἐσόμενον μήτε ἀπέλ-
πιζωμεν ὡς πάντως οὐκ ἐσόμενον. It survives in MGr.

ἀπέναντι.

'A., construed with the gen. in the sense of "over against," "opposite," as in Mt 27⁶¹, is well illustrated by P Grenf. I. 21¹⁴ (B.C. 126) ἀπέναντι τῆς θύ(ρας) αὐ(τοῦ) and Syll 558¹⁷ (i/A.D.) τὸν ναὸν τὸν ἀπέναντι τῇ[s] εἰσόδου. See also P Petr II. 17 (3)³ (iii/B.C.), and from the inscriptions *Priene* 37¹⁸⁹ (beginning of ii/B.C.) ἀπὸ δὲ τῶν ἐγκολαπτῶν ὄρων εἰς τὸν ἀπέναντι βουνὸν τὸν λεπτὸν ἐθήκαμεν ὄρον, *ib.* 42⁸⁹ ἐπὶ τὴν ἁ. ὄφρυν and *Preisigke* 3556 (on a mummy). On P Ryl I. 30¹² (i/B.C.), a few lines from a historical work, Prof. Hunt observes that "the use of the preposition ἀπέναντι, of which Stephanus quotes no example earlier than Polybius," may perhaps give "some indication of the date of the work." Wackernagel, *Hellenistica*, p. 3 ff., quotes ἱαντι c. gen. from a very old Cretan inscr., and ἱαντι from Delphi (B.C. 198): in both dialects ἀντί was still used in the old local sense. From this Doric Greek it passed into the Κοινή about B.C. 300. He goes on to discuss its relations with ἐναντίον, etc.

ἀπερισπάστως.

The adj. is common. Thus P Grenf. I. 11¹¹.⁸ (B.C. 157) τοῦτου δὲ γενομένου καὶ ἀπερίσπαστος ἂν δυνησόμεαι ἀπροφασίστως εἰς τὸ βασιλικὸν τὰ ἐκφόρια ἀπομετρήσαι. P Oxy II. 286¹⁷ (A.D. 82) ὅπως παρέχονται ἡμᾶς ἀπερίσπαστους [καὶ] ἀπαρνεοχλήτους ὑπὲρ τῆς προκειμένης ὀφείλης καὶ ἀποδώσειν ταῦτα, "in order that they may secure us against any liability or trouble in connexion with the aforesaid debt, and may repay it" (Edd.). In P Oxy VI. 898¹⁸ (A.D. 123) ὑποθίσθαι ὅσα ἔχω ἐν τῇ 'Οάσει [L] κτήματα [λα]βόντα τοῦ Διοσκόρου [v] γράμματα ἀπερ[ι-σπ]άστου, the editors translate "to mortgage all my property in the Oasis in return for a deed of release received from Dioscorus," and explain γράμματα ἀπερισπάστου as a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέσθαι or some equivalent phrase. In l. 18 of this same papyrus the deed is called ἡ ἀπερίσπαστος simply. The development of meaning is exactly like that of our "security," in the commercial sense. Other examples of the word are P Rein 18⁴⁰ (B.C. 108), BGU IV. 1057²² (Aug.), P Lond 932⁹ (A.D. 211) (= III. p. 149), and P Amh II. 101¹⁰ (early iii/A.D.), etc.

ἀπερίτμητος.

On the possibility that this harsh word may have been coined by the Greek Jews of Alexandria to express the contempt with which they regarded the uncircumcised, see Deissmann *BS*, p. 153. Of course it must be remembered that περιτέμνω itself is familiar in papyri, in connexion with the circumcision of priests in Egyptian temples: see Otto *Priester* i. p. 214.

ἀπέρχομαι

occurs in a special sense in the affectionate letter of Philonides to his father the "architect" Cleon, P Petr II. 13 (19)⁷ (middle of iii/B.C.) (= Witkowski³, p. 19), ἰάντός σου καὶ εἰς θεοὺς ἀπελθόντος. So, much later, in the beautiful simplicity of a Christian epitaph, *Preisigke* 1190: Τάψαι ἐβίωσαν

ἐκουσι ὀκτώ, γ(ίνονται) (ἐτη) κη· Εἰς λαμπρὰν (sc. γῆν) ἀπῆλθεν—a striking contrast to the monotonous ὥρρε χαῖρε on the pagan tombs of the young. For the ordinary use of the word, it is sufficient to cite P Par 32⁵ ff. (B.C. 162) γινώσκει, ἀφ' οὗ ἀφ' ὧν ἀπῆλλυθα, μὴ ἐσχολε[κέν]αι με . . . [ποιεῖν ὅσα] ἐνέτειλας, BGU III. 884¹¹.¹³ f. (ii/iii A.D.) πρὶν οὖν ἀπῆλθης πρὸς Χαίρημονα, ἀνά(βαινε) πρὸς με, ἵνα σοι ἀποτάξομαι. It may be noted that "in later times the idea of the word goes forward to the goal" (Usener, *Pelagia-Legenden*, p. 49). So in *Pelagia*, p. 7² ἀπῆλθαι ἐν τῇ μεγάλῃ ἐκκλησίᾳ, "we arrived at the great church"; and much earlier in BGU III. 814³⁰ (iii/A.D.) γέινωσκε ὅτι λοιπὸν οὐκ ἀπῆλθα ἐγγὺς τοῦ ἀδελφοῦ, "have never come near my brother," *ib.* 22 ἔλεγε ὅτι ἐὰν ἀπέλθω εἰς οἶκον, πέμψω σ[οι] πάντα· οὐδὲν μ[οι] ἐπέμψαται (= -τε)· διὰ τῆς; The ἀπό has thus done for this word what it did in early times for ἀφικνέομαι, *perfectivizing* the action: see *Proleg.* p. 111 ff. So also with ἀποβαίνω.

ἀπέχω.

Deissmann (*BS* p. 229 and *LAE* p. 110 ff.) has already shown how much light is thrown on the NT use of this word (Mt 6^{3, 5, 16}, Phil 4¹⁸) by the papyri and ostraca. There it is constantly found in the sense of "I have received," as a technical expression in drawing up a receipt. Consequently in the Sermon on the Mount we are led to understand ἀπέχουσιν τὸν μισθὸν αὐτῶν, "they can sign the receipt of their reward: their right to receive the reward is realised, precisely as if they had already given a receipt for it" (*BS* p. 229). To the almost contemporary instances of this usage which Deissmann gives, BGU II. 584⁵ f. (A.D. 44) καὶ ἀπέχω τὴν συνεχωρημένην τιμὴν πᾶσαν ἐκ πλήρους, and *ib.* 612² f. (A.D. 57) ἀπέχω παρ' ὧν τὸν φόρον τοῦ δια[ι]ουργίου, ὃν ἔχειτε [μοι] ἐν μισθώσει, we may add a few exx. which might be multiplied almost indefinitely: P Par 52³ (B.C. 163-2) ἀπέχι παρ' ἐμοῦ τιμῆς ὀθόνια, P Tebt I. 109¹⁷ (B.C. 93) τάλαντον ἔν, 8 ἀπέχουσιν οἱ προγεγραμμένοι π[α]ρὰ Πετεσοῦχου, BGU III 975²⁰ ff. (A.D. 45) (= *Selections*, p. 43) ἀπέχι ἡ Τεσεν[ο]ύφης τὴν ὀφίλη[μένην] ὁ Πα[οὺς] φερνῇ[ν] ἀργυρίου: we might suggest τὴν ὀφίλη (i. e. εἰ) [αὐτῇ] as a rather simpler emendation than the editor's ὑπὸ τοῦ Παοῦτος—the substitution of η for (ε) has a parallel in l. 5 of this illiterate deed of divorce. Also PSI 39⁸ (A.D. 148) ἀπέχουν τὴν συμπεφωνημένην τιμὴν ἀργυρίου δραχμὰς ἑκατὸν ὀγδοηκονταοκτώ, etc. For the subst. ἀποχή, which is used exactly in the sense of our "receipt," cf. P Oxy I. 91²⁵ (A.D. 187) κυρία ἡ ἀποχή, "the receipt is valid," *ib.* II. 269¹¹.⁸ (A.D. 57) ἐάν σοι δῷ τὸ ἀργύριον δὲς αὐτῷ ἀποχήν, "if he gives you the money, give him the receipt," *Ostr* 50 (i/A.D.) τὴν προτ(έραν) ἀποχ(ήν), and often. An important note by Albert Thumb (in *Neue Jahrbücher f. d. kl. Altertum*, 1906, p. 255) shows that the function of the *perfectivizing* preposition is to supply a present answering to the past ἔσχον. In receipts we find regularly ἀπέχω and ἔσχον, hardly ever (as *Ostr* 1417, 1430) ἀπέσχον, still less ἀπέσχηκεν, as in BGU IV. 1058¹⁸ (Augustus). See further Wilcken *Ostr.* i. p. 85 f. and H. Erman in *Archiv* i. p. 77 ff.

For the intransitive sense of the verb "to be away, distant," cf. P Strass I. 57⁸ (ii/A.D.) μηδὲ μελιον ἀπέχουσάν ἀλλή[ων], and *Michel* 466⁹ (iii/B.C.) ἀπέχον ἀπὸ τῆς γῆς

[ἐ]φ' [δ]σον ποδῶν ἐπ[τ]ά, a vessel "distant from the shore as much as seven feet," P Lille I. 1⁵ (B.C. 259-8) χῶματα γ ἀπέχον τὰ ἀλλήλων σχοινία κτ, *ib.* 2⁵ (iii/B.C.) ἀπέχει δὲ ἡ γῆ αὐτῇ [why not αὐτῇ?] ἀπὸ τῆς κόμης στάδια ἰα, etc. It may be added that the impersonal sense of "it is enough," "it is sufficient," often given to ἀπέχει in the difficult passage Mk 14⁴¹ is rejected by de Zwaan (*Exp.* VI. xii. p. 452 ff.), who understands the word in the usual commercial sense referred to above—"He (Judas) did receive (the promised money)"—and refers to P Leid I. p. 97, for similar instances of ἀπέχει with this meaning standing by itself. For the middle, as in 1 Th 4³, etc., cf. *Syll* 350⁴⁶, a rescript of Augustus (B.C. 31) τῆς τῶν πολεμίων ἀμόλητος οὐδὲ τῶν καῶν οὐδὲ τῶν ἱερῶν τῶν ἀγανατῶν ἀποσχομένης.

ἀπιστεύω.

P Oxy III. 471⁴ (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ὶ] οὐ θαυμάσεις οἶμαι καὶ ἀπιστήσεις ἕως ἂν τὰ γράμματα ἀναγνώμεν (with 2nd v deleted and μεν written above), "I will add a fact, my lord, which will, I expect excite your wonder and disbelief until we read the documents" (Edd.). P Oxy II. 237^{v.5} (A.D. 186) has τάχα ἀπιστεύσας εἰ κτλ.: here we must assume a momentary slip of spelling with πιστεύω in mind—of course ἀπιστεύω is an impossible word even in papyri. *Syll* 802²¹ (dialect, iii/B.C.) ἀπιστεῖ τοῖς ἰάμασιν καὶ ὑποδίσκουε τὰ ἐπιγράμματα, said of a sceptic at the Asclepius temple in Epidaurus. So lines 20, 21. The appearance of the word for "incredulity" helps the case for ἀπειθεῖω as retaining its proper force.

ἀπιστία

appears in the quasi-Ionic ο. the illiterate P Par 23⁵ (B.C. 165) κατ' ἀπιστηγὴν: ἀπιστή was the real Ionic, and we have to take this as a mere blunder—see Mayser *Gr.* pp. 11 f., 130.

ἀπιστος

may be cited from *Syll* 802²² (iii/B.C.) meaning first "incredible" and then "incredulous": ὅτι τοῖνυν ἐμπροσθεν ἀπιστεῖς αὐτοῖς (the inscriptions recording cures), οὐκ ἰοῦσιν ὀπίστω, τὸ λοιπὸν ἔστω τοι, φάμεν, "Ἀπιστος δν[ομα]. It is MGr.

ἀπλότης.

Kaibel 716⁵ (Rome) ἤσκι τὴν ἀπλότητα, φίλους ὑπὲρ αὐτὸν ἐτίμα. The word is found *OGIS* 764¹ (ii/A.D.) unfortunately with a *hiatus* both before and after. On its biblical use see Charles's note on *Test. xii. patr.* Iss. iii. 1.

ἀπλοῦς.

The papyri have sundry uses of this word which effectively dispose of the contention that "the *moral* sense is the only one lexically warranted" (see Grimm-Thayer). Thus P Gen I. 21¹³ (ii/B.C.), the marriage-contract already referred to (under ἀπαλλάσσω), where it is enacted that in the event of the wife's being set free, the husband shall repay τὴν φερνὴν ἀπλήν, "the marriage-dowry pure and simple," but that in the event of his not doing so at the proper time he shall repay it with interest. In this sense we often find ἀπλοῦς contrasted with σὺν ἡμολίᾳ, as in BGU IV. 1056¹⁸ (Augustus) ἐκτεῖσαι τὸ μὲν δάνηον σὺν ἡμολίᾳ, τοὺς δὲ

τόκους ἀπλοῦς, *ib.* 1147¹⁷ (B.C. 13). P Cairo Preis 1¹⁵ (ii/A.D.) πρῶσις ἦν ἀπλή ἀνέσθυνος, P Tebt II. 340⁴⁴ (A.D. 206) τὸ δὲ συναίρεμα τοῦτο δις(ν) γρα(φ)ὲν ἐπὶ τῷ ἀπλοῦν συννηγηθῆναι "to be considered as one," P Oxy VI. 921 *recto* (iii/A.D.) where mention is made of different kinds of πήχεις—ἀπλοῖ, καμαρωτικοί (or -ωτοί) and ἐμβαδοί (see the editors' introduction), with the reference to a ἀπλοῦν οἰκημα in *OGIS* 483¹¹¹ (ii/B.C.), will serve to illustrate the variety of "non-moral" senses left to the word in the vernacular. In P Petr I. 12³⁰ (iii/B.C.) ἀπλοῖδιον (for the Homeric ἀπλοῖς) is used to denote a single garment. The moral sense is well illustrated by *Syll* 633¹² (ii/A.D.) καὶ εὐχαιατος γίνω[τ]ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλή τῇ ψυχῇ. For the adverb see the separate article. In MGr ἀπλός means "simple, naive, natural."

ἀπλῶς.

The adverb is frequent in legal documents to lend emphasis to a statement: P Oxy II. 237^{v.1} 21 (A.D. 186) ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς, "any other single act of injustice against himself," cf. P Flor I. 28¹⁵ (ii/A.D.) παντὸς ἀπλῶς εἶδους, and similarly P Amh II. 96³ (A.D. 213). So with the negative P Lond 1218¹⁸ (A.D. 39) (= III. p. 130) οὐκ εἶχον ἀπλῶς πρᾶγμα, P Oxy II. 268¹⁶ (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐγγράπτου ἢ ἀγράφου πράγματος, "concerning any other matter whatever written or unwritten," *ib.* VI. 906⁵ (ii/iii A.D.) μηδὲ περὶ ἄλλου μηδενὸς ἀπλῶς μέχρι τῆς ἐνεστώσης ἡμέρας, "or on any other subject whatever up to the present day"; and the short P Tebt II. 490 (B.C. 92 or 59) μὴ κατεγγά μὴδὲν τὸν Κόμωνος τοῦ Κόμωνος πρὸς μηδὲν ἀπλῶς. In a philosophic letter of iv/A.D., P Oxy I. 120³ ff., the editors translate χρή γάρ τινα ὁρᾶντα αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρεῖν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεδογμένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate." Reference should be made to Hort's abundant illustrations in his note upon Jas 1⁵.

ἀπό.

In this and the other prepositions of very wide and general use we have not pretended to any fullness: they would afford abundant material for a fair-sized treatise. We only notice such special uses as we have remarked in our reading, and have therefore passed over most of the common and obvious uses. On ἀπό there are some illustrations in *Proleg.* which may be recalled with some additions. There is the *partitive* use (pp. 102, 245), still current in MGr: so P Petr III. 11²⁰ (B.C. 234) ἀφελσθ[ω] ἀπὸ τῶν ὑπαρχόντων μοι [σ]φμάτων [ἐλ]εύθερα Δ. καὶ Α., *ib.* II. 11 (1)⁵ (= *Selections* p. 7) (iii/B.C.) ἀπὸ τούτου τὸ μὲν ἡμῶν . . . τὸ δὲ λοιπὸν κτλ. P Tebt II. 299¹³ (c. A.D. 50) ἀπολυσιμ[ο]ν ἀπὸ δνδ[ρ]ῶν πεντή[κ]οντα "one of the 50 exempted persons" (Edd.), P Iand 8⁶ (ii/A.D.) διεπαμψάμην σοι . . . ἀπὸ τοῦ οἴκων Κνῖδια τρία, etc. To Kuhring's scanty exx. (p. 37) for ἀπό of *agent* (cf. *Proleg.* pp. 102, 246) add *Syll* 655⁸ (A.D. 83) συντετηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν, P Lond 1173¹² (A.D. 125) (= III. p. 208) ἕως πιστώθῃς ἀπ' αὐτοῦ, P Flor II. 150⁶ (A.D. 267) δ. τῶν μὲν κατεσθιόμενα, BGU IV. 1185¹⁸ (Augustus or earlier) μηδὲ κατακαλεῖσθαι ἀπὸ μηδεν(ος). It is universal in MGr, but its very limited use in papyri and NT suggests that in the Hellenistic period it

had only local currency. Various uses under the general heading of *source* are collected in Kuhring p. 35 f.: add the remarkable BGU IV. 1079²⁵ (A.D. 41) (= *Selections* p. 40) ὡς ἂν πάντες καὶ σὺ βλέπεις σατὸν ἀπὸ τῶν Ἰουδαίων "like everybody else, you too must beware of the Jews." The familiar NT idiom (Mk 8³ *al*) may be translation Greek still, but it is evidently possible enough in vernacular untouched by Semitic influence. Kuhring's instances cover the categories of *cause*, *authorship*, *receipt*, *inheritance*, but not *instrument*: there are numerous exx. of καθαρὸς ἀπὸ and the like (once regarded as Semitism!). Sometimes the καθαρὸς is dropped, and ἀπὸ is practically = ἀνευ: see Kuhring p. 53 f., and add P Lips I. 16¹⁹ (A.D. 138) πα[ρ]αδ[ί]δωμι σοι σὺν ταῖς ἐφαιστώσαις θύραις κ[αλ] κλεισί καὶ ἀπὸ πάσης ἀκαθαρσίας: on P Fay 345 the edd. note "cf. CPR 38²¹, BGU I. 39²¹, etc., where these phrases occur without καθαρὸς." Not that καθαρὸς is really to be supplied: the *privative* ἀπὸ, as Kuhring calls it, is quite naturally developed. Cf. P Tebt II. 420⁴ (iii/A.D.) ἀπὸ ζημίας "blameless." In P Oxy VIII. 1103³ (A.D. 360) a certain Eutrygius is called ἀπὸ λογιστῶν "ex-logistes": Prof. Hunt notes "On the titular use of *ex* and ἀπὸ see Mommsen *Ephem. Epigr.* v. p. 128-9, and cf. e.g. 133⁴ ἀπὸ ὑπάτων [A.D. 550], 893³ ἀπὸ μεζόνων [vi/vii A.D.], P [Lond] 233⁵ [= II. p. 273—A.D. 345] ἀπὸ ἐπαρχων, P Flor I. 71 *passim* [iv/A.D.]." On its relations with ἐκ, παρὰ and ὑπὸ see *Proleg.* p. 237: add *Preisigke* 997 and 998, two προσκυνήματα from the same place, dated respectively A.D. 4 and A.D. 16-7, with ὑπὸ χειμῶνος ἑλασθεῖς in the first and ἀπὸ χυμῶνος ἑλασθεῖς in the other. We may further note the idiomatic use of ἀπὸ jn Mk 7⁴ ἀπ' ἀγορᾶς, 15²¹ ἀπ' ἀγροῦ, "fresh from market," "from field-work," which is well illustrated by such phraseology as that in *Syll* 567 (ii/A.D.), a tariff prescribing the number of days of ceremonial impurity following certain acts, described as τὰ ἑκτός: thus ἀπὸ τυροῦ ἡμέ(ρας) ἄ, ἀπὸ φθορέων ἡμέ(ρῶν) β, ἀπὸ κήδους [οἰκ]είου ἡμέ(ρῶν) γ, ἀπὸ συνουσίας νομίμου they may enter the shrine the same day after washing and anointing. Cf. Deissmann *BS* p. 227. Among phrases with ἀπὸ we may note one in P Ryl II. 157²¹ (A.D. 135) εἰ χρεῖα γένοιτο [ποτίσαι] ἐγ' ἀναβάσει [q.v.] ἀπὸ ποδὸς τὴν αὐτὴν νοτίην μερίδα, "if need arises at the inundation to water the same southern portion by foot." It seems clear that this refers to the same method of irrigation which appears in Deut 11¹⁰ (LXX) ὅταν σπείρωσιν τὸν σπόρον καὶ ποτίωσιν τοὺς ποσὶν αὐτῶν ὥσει κήπον λαχανίας: see Driver *in loc.* The editors in their note cite a papyrus with ἀπὸ ποδὸς ποτίσ[μ]οῦ. In ἀλυσὶς ἀπὸ ποδός (BGU I. 220, 221, III. 756) the sense is different, perhaps "from the bank" (lit. "on foot"). In P Rein 18²¹ (B.C. 108) we note μέχρι [ἂν ἀπὸ] τοῦ σπόρου γίνηται "until he has finished his sowing." For ἀπὸ denoting *matter* or *material*, as Mt 3⁴, cf. *Priene* 117⁷² (i/B.C.) στεφανῶσαι . . . στεφάνῳ χρυσίῳ ἀπὸ χρυσοῦ. The phrase ἀπὸ μέρους may be provisionally illustrated by P Ryl II. 133¹⁷ (A.D. 33) αὐθάδως κατέσπασεν ἀπὸ μέρους "ventured to pull it partly down": see further under μέρος. On ἀπ' αἰῶνος we gave some parallels under αἰών: add *Preisigke* 176⁴ (A.D. 161-80) πρῶτον τῶν ἀπ' αἰῶνος. 'Απὸ τοῦ νῦν is illustrated by Deissmann *BS* p. 253, and ἀπὸ τοῦ βελτίστου ib. 93: add P Tebt I. 5¹⁹ (B.C. 118), II. 282⁸ (late ii/B.C.), P Fay 12⁶ (B.C. 103). See further *Proleg.* p. 9 for Rev 1⁴, on which

more may be said under εἰμί. Rossberg's dissertation systematically illustrates papyrus usages of ἀπὸ, as far as its date (1908) allows: it ought perhaps to be observed that the extracts are not always correctly transcribed. There is an elaborate dissertation on later uses of ἀπὸ in composition by K. Dieterich in *Ind. Forsch.* xxiv. pp. 87-158, on which cf. Fränkel, *Wochenschr. f. klass. Philol.*, 1909. p. 369 ff.

ἀποβαίνω.

For the metaphorical sense (as in Lk 21¹³, Phil 1¹⁹) cf. P Petr III. 42 H (8) f⁵ (iii/B.C.) (= Witkowski², p. 15) νυνὶ [δὲ ἐν φόβῳ] ἐμὶ οὐ μετρίῳ, πῶ[ς] τε σοὶ ἀποβήσεται καὶ ἡμῖν. *Syll* 406¹⁰ (A.D. 147—a reply of M. Aurelius to an address of congratulation on the birth of a son who had died after it was sent) εὐνοία ὑμῶν, ἣν ἐνεδείξασθε συνησθέντες μοι γεννηθέντος υἱοῦ, εἰ καὶ ἑτέρως τοῦτο ἀπέβη, οὐδὲν ἦντον φανερά ἐγένετο. The literal sense may be illustrated by the use of the verb, with its nouns ἀπόβασις and ἀποβατικόν, to denote a kind of chariot race in which one of two men in a car had to jump off: see *Syll* 670 (i/ii A.D.) and notes. Schlageter (p. 59) quotes ἀπόβασις from a Delos inscr. in *BCH* xiv. p. 399¹¹⁸ (B.C. 279), where it means "place of exit," the classical meaning having been "landing."

ἀποβάλλω.

Syll 324²⁰ (i/B.C.) τῆς πόλεως ἀποβεβλημένη[s] ἀγαθὸν [πολείτην]. The words τὰ ἀποβάλλοντα are used as a designation for certain δημόσια ἐδάφη in P Flor I. 20¹⁵ (A.D. 127) (= *Chrest.* I. p. 422), but the reason for the designation is by no means clear: see the note by Vitelli, who favours a sense = "fruitful," and compares the somewhat similar usage in P Gen I. 6¹⁰ (ii/A.D.) μήτε ἐκ τ[οῦ] κεφαλαίου τι αὐτοῦς [ἀ]ποβεβληκίναί. P Ryl I. 28⁴⁸ (iv/A.D.) tells us that one kind of "quivering" means that πολλὰ ἀποβάλλει ὁ τοιοῦτος, and in ¹³⁰ one whose left shin quivers ἀποβαλεῖν πρόσωπον ὑποτακτικόν, "will lose a subordinate person." PSI 32¹⁷ (A.D. 208) μὴ ἐξείναι δι' ἡμῖν ἀποβαλέσθαι σε τῇ[s] μι]σθώσεως.

ἀποβλέπω.

For this NT ἀπ. εἶρ. (Heb 11³⁴) cf. *Syll* 656¹⁰ (Ephesus, ii/A.D.) ἀποβλέπων εἰς τε τὴν εὐσέβειαν τῆς θεοῦ καὶ εἰς τὴν τῆς λαμπροτάτης Ἑφεσίων πόλεως τεμὴν.

ἀπογίνομαι.

P Ryl II. 65⁹ (B.C. 67?) has ἀπογεγονότα πλείονα σώματα, "several corpses." P Grenf II. 69¹⁰ (A.D. 265) τῷ ἀπογεγονότι πατρὶ αὐτοῦ, "his departed father." P Lips I. 29 (A.D. 295) has aor. partic. *ter* in the same sense—so *Syll* 727¹⁵ (iii/B.C.) and 850¹² (ii/B.C.); but three or four iv/A.D. documents in the same collection show the general meaning "depart" c. gen.

ἀπογραφή.

It is hardly necessary to observe that a very large number of the papyri are census papers, and that by their aid a fourteen years' period has been established during the Imperial age: the discovery was first made by Wilcken, *Hermes* xxviii. p. 230 ff. (1893). The oldest certainly dated census paper is one of A.D. 34, published in *Philologus* lxxi. p. 24 ff.: ἀπογράφομαι εἰς τὸ ἐν[εσ]τὸς ἔτος Τιβερίου Καίσαρος

Σεβαστοῦ. The editor, S. Eitrem, remarks that P Oxy II. 254 probably belongs to A.D. 20. See Grenfell and Hunt's long introduction to that document, discussing the argument of Sir W. M. Ramsay in his *Was Christ Born at Bethlehem?* (1898); and note that they think P Oxy II. 256 might even go back to A.D. 6. For the κατ' οἰκίαν ἀπογραφὴ of the Ptolemaic period, see P Petr III. 59 (d), a very early example. They were made every year, and included the name of the owner and other occupants of each house, then the total number of inhabitants, and the number of males. In later times we find in the ἀπογραφὴ a return of property, as in P Oxy I. 72 (A.D. 90),—of a slave, as *ib.* 73 (A.D. 94), and of sheep and goats, etc., as 74 (A.D. 116)—the two latter are examples of the annual registration. See Wilcken, *Grundzüge* I. p. 175 f., and for the Imperial census pp. 192 f. and 202 f. He accepts P Oxy II. 254 and 255 as belonging to the census of A.D. 19–20 and 47–8 respectively; and agrees with Grenfell and Hunt that “this census was established in B.C. 10–9 or A.D. 5–6.” In favour of this is the fact that the new λαογραφία, poll-tax, which was closely connected with the census, was in operation in B.C. 19–8. Wilcken's points must not be repeated here, for we cannot spare room for the *Realien*. He shows that the purpose of the census was to determine the total population of Egypt, and each person according to his residence, ἴδια: this is specially brought out by the edict of Vibius Maximus (P Lond 904 = *Selections* no. 28), in which the Prefect orders all to return to their homes for the census of A.D. 104. (See further on this Wilcken's introduction to the document in *Chrest.* I. 202, p. 235 f., and Deissmann *LAE* p. 268 f. There seems to be an unnoticed reference to this requirement in the late iii/A.D. document, P Oxy VIII. 1157: the writer asks his sister to register him in his absence if possible, and if not to let him know, that he may come and do it.) Wilcken shows that personal attendance to the duty of ἐκονισμός (cf. P Oxy VII. 1022) was necessary, and brings into connexion the story of Lk 2. The only thing he does not explain is his own use of the term “legend” (*l.c.* p. 194). The deduction so long made from Luke's shocking blunders about the census apparently survives the demonstration that the blunder lay only in our lack of information: the microbe is not yet completely expelled. Possibly the salutary process may be completed by our latest inscriptional evidence that Quirinius was a legate in Syria for census purposes in B.C. 8–6 (see *Expositor* VIII. iv. pp. 385, 481 ff.).

ἀπογράφομαι.

On the general subject we have included everything under the noun above. The verb is used as a “vox sollemnis” in P Petrie II. 11 (2)⁸ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόμεδον κτλ, “I have registered as subject to tax the site bringing 1½ dr. rent.” So P Oxy I. 36¹¹ (ii/iii A.D.), where, in connexion with the payment of customs, it is laid down that ἐὰν μὲν εὐρεθῇ τ[ι] ἕτερον ἢ δ' ἀπεγράψατο, στερήσιμον ἔστω, “if anything be discovered other than what was declared, it shall be liable to confiscation.” If not, the τελώνης had to repay to the merchant the cost of unloading his ship for examination. It is usually the middle voice that is employed—a fact not unconnected with the personal responsibility already noticed. But in P Ryl II. 103¹⁷,²⁰ (A.D. 134) we have ἀπεγράψ(η),

[ἀπεγ]ρά[ψ]ησαν, as against ἀπεγράψατο (—αυτο) in other places in the document: the former simply gives the fact of the registration, which indeed in one case, that of a slave's child, was effected by the head of the family.

With the use of the verb in Heb 12²³ may be compared *Apoc. Pauli* (ed. Tischendorf), p. 39 f.: γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς.

ἀποδείκνυμι.

P Alex 4⁸ (iii/B.C.) (= Witkowski², p. 51) ἀποδείξομέν σι, “we shall report you.” For the middle cf. *Syll* 521¹⁰ (B.C. 100) the newly admitted *ephebi* ποιησάμενοι . . . μάλτην ἐν τοῖς ὑπλοῖς ἀποδείξαντο τοῖς . . . Θησεῖοις. The verb is very common in the sense of “appoint” or “nominate”: in P Ryl II. 153¹⁷ (A.D. 138–61) ἀποδίδνυμι τὸν υἱόν as heir to my estate. Generally it is used of “proclaiming” an appointment to public office. Thus in the rough draft of a public proclamation of the accession of Nero we are told ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐλπισθείς ἀντοκράτωρ ἀποδεδεσθαι, “the expectation and hope of the world has been declared Emperor” (P Oxy VII. 1021^{8ff.}, A.D. 54), and in the same Emperor's speech to the Greeks he describes himself as δι[η]μαρχικῆς ἐξουσίας τὸ τρισκαίδεκατον ἀποδεδεγμένος = *designatus* (*Syll* 376²³, A.D. 67, with Dittenberger's note). Other examples are P Petr III. 36 (a) verso¹⁷ ἐπ[ὶ] τῶν ἀποδεδεγμένων ἐπισκόπων “in the presence of the appointed supervisors,” P Gen I. 36³ (ii/A.D.) Ἀνουβίωνι ἀποδίδει γυμνασιάρχῃ, and from the inscriptions *OGIS* 437⁸¹ (i/B.C.) οἱ ὑφ' ἑκατέρων τῶν δῆμων ἀποδειχθέντες ἄνδρες ἐπὶ τῶν συλλύσεων Σαρδιανῶν, *Syll* 409¹¹ (ii/A.D.) ἀποδειχ[θέν]-τος ὑπὸ θεοῦ Ἀδριανοῦ, etc.

This use of the verb adds point to 2 Thess 2⁴, where the man of lawlessness is described as ἀποδεικνύτα ἑαυτὸν ὅτι ἔστιν θεός—he actually “proclaims” himself as God (see further Milligan *ad l.*). For the other meaning, “demonstrate,” as in Ac 25⁷, cf. P Par 15^{34f.} (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἰ τίνα ἀποδείξει παράκειται (so Radermacher *Gr.* p. 152 f.) ὡς ἔστιν αὐτοῦ προγονική, P Lond. 904²⁴ (A.D. 104—see above, under ἀπογραφὴ) (= III. p. 126) οἱ ἀποδ[ε]ξαντες ἀναγκ[αίαν] αἵψάν τὴν παρ[ου]σίαν, who have “proved” their inability to return home for the census, P Fay 32¹⁵ (A.D. 131) πρότερον ἀποδίδω ὑπάρχειν “I will first establish my title to the ownership” (Edd.), and BGU II. 388¹¹,¹⁹ (ii/iii A.D.) ἐκ τῆς κατ' οἰκίαν ἀπογραφῆς ἀποδείκνυται, τίνας ἔστιν δοῦλος. The verb in MGr (ἀποδείκνω) means “prove.”

ἀπόδειξις.

P Lond 921¹⁰ (ii/iii A.D.) (= III. p. 134) καὶ εἰς ἀπόδειξιν [ὑπ]έθεμην σοι τὰ ὑπογεγ[ραμμένα] “in proof thereof.” P Oxy II. 257¹⁹ (A.D. 94–5) καθ' [ἃς] ἐπήγγεικεν ἀποδείξας, “in accordance with the proofs he produced.” P Amh II. 77²² (A.D. 139) ἵνα δυνηθῇ τὴν ἀπόδειξιν ἐπ' αὐτοὺς π[ρ]ο[σ]η[φ]ε[ῖ] μ[ε]νο(ς) τυχεῖν καὶ τῆς ἀπὸ σοῦ εὐεργεσίας, “in order that I may produce the proofs against them and obtain your beneficence” (Edd.). P Tebt II. 291⁴¹ (A.D. 162) (= *Chrest.* I. p. 163) [ἀ]π[ό]δειξιν δοῦς τοῦ ἐπίστασθαι [ἐ]ρατικὰ [καὶ] Αἰγύπτια γράμ[ματ]α, a priest gives proof of his qualifications by his knowledge of hieratic and Egyptian

writing. *Syll* 521⁴² (see above under ἀποδείκνυμι) ἐπο[ι]ήσαντο . . . ἐπ' ἐξόδει τῆς ἐφηβείας τὴν ἀποδεί[ξιν] τῇ βουλῇ. In P Tor I. 111⁵ (B.C. 116) (= *Chrest.* II. p. 37) it is closely connected with another compound: καὶ μετὰ τὰς ἐπιδείξεις ταύτας αἰτῆσθαι αὐτὸν τὰς περὶ τῆς οἰκίας ἀποδείξεις, "tandem, hisce demonstratis, iam ipsi licuisset a nobis documenta petere, quae ad domum attinent" (Peyron). BGU IV. 1141¹² (c. B.C. 14) καὶ δέδωκα ἀποδείξεις ἀληθινὰς "genuine proofs." P Catt III⁵ (ii/A.D.) (= *Chrest.* II. p. 421) ἐὰν τ[ι]να[ς] ἐναργεῖς ἀποδ[ε]ίξεις ἔχῃς, ἐὰν ἐπενέ[γ]κῃς, ἀκούσομαι σου (οσοῦ was first written). Cf. *Syll* 729²⁰ (ii/B.C.) ἀ. σαφεῖς. For the sense "election" (the *nomen actionis* to ἀποδείκνυμι), cf. *Syll* 206²⁹ (B.C. 274) γίνεσθαι δὲ εἰς τὸ λοιπὸν τὴν ἀπόδειξιν τῶν θεωρῶν καθ' ἑκάστην πενταετηρίδα. For a "display," cf. *Syll* 923²³ (ii/B.C.) . . . ποιητῶν καὶ ἱστοριογράφων ἀποδείξεις.

ἀπόδεκτος.

OGIS 441¹⁰⁰ (i/B.C.) ἀπόδεκ[τα] ὑπάρχειν δεῖν. ('Απρόσδεκτος is found in the contrary sense P Oxy II. 268¹⁸ (A.D. 58) τὴν ἱσομένην ἐφ[ο]δὸν ἀκυρον καὶ πρόσδεκτον (ἰ. ἀπρ.) ὑπάρχειν, "any claim that is made shall be void and inadmissible" (Edd.): cf. the Xanthos inscription *Syll* 633⁹ (ii/A.D.) ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ.) 'Αποδεκτός "laudandus" occurs in Vettius Valens: see under ἀποδέχομαι. The noun ἀποδέκτης, following στί(ον), occurs in *Ostr* 1217 (iii/A.D.), *al.*

ἀποδέχομαι.

P Oxy VI. 939¹⁰⁴. (iv/A.D.), a letter from a Christian dependent to his master regarding the illness of his mistress, has the following: συνγνώμην δέ, κύριέ μου, σχολῆς μοι [καὶ εὐνοῦς] ἀποδέξε με εἰ καὶ ἐς τηλικαύτην σε [ἀγωνία]ν ἄκων ἐνέβαλον γράψας περὶ αὐτῆς ὅσα [ἐκομίσω], "please pardon me, my lord, and receive me kindly, though I unwillingly caused you so much anxiety by writing to you the messages which you received" (Edd.). *Syll* 693²¹ (iii/B.C.) ἔμφανίζειν δὲ αὐτοῖς ὅτι καὶ νῦν πρῶτοι τὸν ἀγῶνα ταῖς Μουσαῖς σταφιλίν[ο]ν ἀποδέχονται . . ., *ib.* 790²¹ (i/B.C.) ἀγνέοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντευομένων. OGIS 692¹ (Egypt) οὐκ ἀπεδέξαμην σε τ(ῆς) ἐν λόγοις τριβῆς [ἐνεκεν]. Vettius Valens p. 250²² τινες μὲν εὐχέρεις καὶ ἑπακτικοὶ τῆς ἀληθείας ἀποδέχονται, which Kroll renders "laudantur," comparing p. 329¹⁸ ὅθεν ἀποδεκτός ὁ τοιοῦτος. Gildersleeve (*Just. M.* p. 239) remarks on the "respectful" tone of the verb in Ac 24⁸ πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα. It survives in MGr.

ἀποδημέω.

Early examples of this verb are afforded by P Petr III. 42¹⁸ (iii/B.C.) εἰμι γὰρ πρὸς τῷ ἀποδημεῖν, "for I am on the point of departure" (Edd.), and P Par 46⁸ (B.C. 153) ἐγκατελελοίπει με ἀποδημήσας. An antithesis which verbally resembles 2 Cor 5⁹ may be seen in P Tebt I. 104¹⁷ (B.C. 92) ἐνδημῶν καὶ ἀποδημῶν, in a marriage contract: similarly BGU I. 183⁷ (A.D. 85), P. Giss I. 2¹⁹ (B.C. 173), and cf. P Par 69 (iii/A.D.) where the arrivals and departures of a strategus are recorded in his day-book by ἐπι- and ἀποδημέω respectively (cf. *Archiv* iv. p. 374). On P Catt⁷.²⁰ (ii/A.D.) (= *Chrest.* II. p. 422) ἐὰν γίνῃται με ἀποδημεῖν, P. M. Meyer observes (*Archiv* iii. p. 84) that the verb is the antithesis

of ἐνδημεῖν, as especially in marriage contracts. Add P Oxy I. 44¹⁸ (late i/A.D.) ἀποδημούντός σου, "in your absence," *ib.* II. 326⁷ (c. A.D. 45) οὐκ ἔλαβον ἀργύριον παρὰ [τῶν] προπάλων ἀφ' οὗ ἀπέδημη[σα], *ib.* III. 471⁸ (ii/A.D.) ἀποδη[μούν]τες ἠγνοήσατε τὰς [π]ερὶ τούτων γεγραμμένας ὑμ[εῖς] ἐπιστολάς, P Tebt II. 333⁷ (A.D. 216) τοῦ πατρός μου . . . ἀποδημήσαντος . . . πρὸς κυνηγίαν λαγῶν, "my father set off to hunt hares," and P Amh II. 145¹⁸ (iv/v A.D.) ἐ[λ]υπήθην διότι ἀπέδημησας ἀλόγως, "I am grieved because you went away without cause" (Edd.). In *Syll* 633¹² (Romi.) ἐὰν δέ τινα ἀνθρώπινα πάσχη ἡ ἀσθενήσῃ ἡ ἀποδημήσῃ που gives us a good combination. For the subst. cf. P Oxy III. 471¹²⁴ (ii/A.D.) τὰς τε ἀποδημίας, P Tebt II. 330⁸ (ii/A.D.) ἐμοῦ ἐν ἀποδημίᾳ ὄντος, and P Giss I. 41¹².³ (Hadrian) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τ[έ]ρασιν ἀμεληθέντα τυγχ[άνει].

ἀπόδημος.

Syll 154²⁴ (age or Alexander) τοὺς δὲ ἀποδήμους, ἐπειδὴν ἔλθωσι ἐς τὴν πόλιν, ἀποδοῦναι τὴν τιμὴν διὰ μηνός. *ib.* 427²⁰ (iv/iii B.C.) (Crete, in dialect) καὶ τ[οὺς] ἄλλους πολλὰς ἐξορκίᾳ, τοῖς μὲν ἐν δόμοις αὐτίκα μάλᾳ, τοὺς δ' ἀποδάμους αἱ καὶ ἔλθοντι, [ῶ]ς ἀ[ν] δύνωμαι τάχιστα].

ἀποδίδωμι.

It is unnecessary to illustrate at length this very common verb, the uses of which are on familiar lines. Thus ἀπόδος τῷ δέειν is the direction on the back of a letter, e.g. P Oxy II. 293²⁰ (A.D. 27) ἀπόδο(ς) παρὰ Διον[υσίου] Διδύμη τῇ δέ[ε]λφῃ; see also Wilcken *Archiv* v. p. 238 for the use of ἀπόδος to denote the transmission of an official document. Similarly the verb is the appropriate one everywhere for the "paying" of a debt, or "restoring" of a due of any kind—P Eleph I¹¹ (B.C. 311–0) (= *Selections*, p. 3) of a dowry, Ἑρακλείδης Δημητρίαι τὴν φερνὴν ἣν προσσηνέκατο (δραχμὰς) Ἀ, an observance due to the gods P Giss I. 27¹⁰ (ii/A.D.) ἵνα . . . τοῖς θεοῖς τὰς ὀφειλομένας[ς] σπονδὰς ἀποδῶ, *rent ib.* 46⁴ (Hadrian) τὰ [ἐ]κφόρια οὐκ ἀπέδωσαν, P Oxy I. 37¹¹.⁸ (A.D. 49) (= *Selections*, p. 51) of wages for services that have not been fully rendered, ἀποδοῦσαν αὐτὴν δ' ἑλῆφεν ἀργύριον, and *ib.* II. 269⁸ (A.D. 57) of a loan of money, ἀς ἀποδώσω σοι τῇ τριακάδι τοῦ Κα[ισαρείου] μηνός. In P Grenf I. 43⁷.¹¹ (ii/B.C.) [α]ὐτοῦ δὲ μηδ' ἀποδεδωκότος ἡμῖν μ[ηδ]ὲ ἵππον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ι]δε[δωκότος], we have two compounds well distinguished. For some notes on its flexion see under δίδωμι. The middle ἀποδόσθαι "sell" (Ac 5⁸ etc.) may be illustrated from P Tor I. 114²² (B.C. 116) (= *Chrest.* II. p. 34), *vi.* 24¹ (p. 36) etc. Cf. MGr ἀποδίδω.

ἀποδιορίζω.

The simplex (if we may so call what is already a compound) may be seen in Wunsch *AF* 3²⁸ (p. 12) (Carthage, leaden tablet) ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπ[ι]άν[ω] τοῦ οὐρανοῦ θεοῦ, τοῦ καθημένου ἐπὶ τῶν Χερουβίμ, ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: the writer has got enough Judaism to curse with. For his grammar cf. *Proleg.* p. 60 n.¹.

ἀποδοκιμάζω.

P. Giss I. 47¹⁴.¹¹ (Hadrian) παραξί[ν]ιον γὰρ πρὸς τὸ παρὸν γήσιον οὐχ ἐρίβῃ, ἀλλ' οὐδὲ ἰδικαίωσα ἀγοράσαι.

ἀποδοκμασθῆναι δυνάμενον, "a girdle-dagger suitable for the present purpose has not been found, and I have not thought it right to buy one that might be rejected." On the use in 1 Pet 2⁷ of the LXX ἀποδοκμάζω instead of ἐξουθενῶ as in Ac 4¹¹ for the Heb דִּנְיָ in Ps 118²², as indicating a progress on Peter's part in Greek ways and speech, see Ramsay *Pauline Studies*, p. 254 f. Vettius Valens uses it twice: p. 278¹⁸ ἐὰν δὲ τοὺς κακοποιούς (sc. εὐρωμεν χρηματίζοντας καὶ τὸν "Ἡλίον ἢ τὴν Σελήνην ἐπιθεωροῦντας [καὶ] τὸν ὥροσκόπον), ἀποδοκμάζομεν τὴν γένεσιν, p. 313²⁸ πρὸς τὸ μὴ πλέεσθαι τινὰς ἢ ἀποδοκμάζειν τὴν αἵρεσιν.

ἀποδοχή.

Syll 371²¹ (Magnesia, i/A.D.) δεδόχθαι . . . τετιμῆσθαι . . . Τύραννον καὶ εἶναι ἐν ἀποδοχῇ τῷ δῆμῳ. In *ib.* 656^{20 f.} (Ephesus, c. A.D. 148) an ἀγωνοθέτης named Priscus is styled ἀνδρὸς δοκιμωτάτου καὶ πάσης τιμῆς καὶ ἀποδοχῆς ἀξίον. Field's examples (*Notes*, p. 203) show how much of a formula this ἀποδοχῆς ἀξίος (as 1 Tim 1¹⁶) had become. The inscription is quoted, with other epigraphic examples, by Bishop Hicks in *CK* i. p. 4, from which may be selected *OGIS* 339¹⁴ (c. B.C. 120) τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῶν. Add *Priene* 108³¹² (after B.C. 129), 109²³⁴ (c. B.C. 120) ἐν ἀποδοχῇ τῇ μεγίστῃ εἶναι, "to enjoy the highest esteem" (see Fouillat, p. 39).

The derivative ἀποδοχεῖον, which is found in the LXX, occurs in Rev L 31¹⁸, 32², 54¹⁸ (B.C. 258), and is apparently to be restored in the much mutilated P Petr III 36 (b) ll. 12 (B.C. 252) βουκόλων κ(ώμης) ἀποδοχ(ω[ι]), "in the granary of the herdsmen's village." So P Hib I. 85²¹ (B.C. 261).

The phrase μετὰ πάσης ἀποδοχῆς (cf. 1 Tim 1¹⁵) occurs in *Cagnat* IV. 144⁸ (Cyzicus, i/A.D.), of the "general appreciation" of an act of the Princess Antonia Tryphaena.

ἀπόθεσις.

BGU II. 606⁵ (A.D. 306) πρὸς ἀπόθεσιν ἀχέρου. *Syll* 420¹⁸ (iv/A.D. *init.*) τῇ ἀπόθεσι τῶν στεφάνων, the ceremony of resigning a priesthood, the inauguration to which was παρὰλληλ τοῦ στεφάνου (so Ed.). 'Απόθετος occurs in a petition P Oxy I. 71^{11 18} (A.D. 303), but unfortunately the passage is much mutilated. With the idea of 2 Pet 1¹⁴ we might compare σῶμ' ἀποδυσάμενος in *Kaibel* 403⁵ (iv/v A.D., but not Christian).

ἀποθήκη.

The word is by no means so common as might have been expected. In the Indexes to *Oxyrhynchus Papyri* I.-X. it is only noted once, namely P Oxy I. 43 *verso*^{111.29} (A.D. 295). See also BGU I. 32³, *ib.* III. 816⁶ (iii/A.D.), and *ib.* 931² (iii/iv A.D.) ἐμετρήθη ἀπὸ ἀποθήκης τῆς μέσης ἐλαίου μετρητὰς γ—these are the only occurrences in BGU I.-IV. In P Tebt II. 347 (a banking account, ii/A.D.) the word is repeatedly prefixed to different items, "the sums so indicated being apparently 'deposited' (in a bank?)" (Edd.). Add *Syll* 734⁸¹ (Cos) μηδ' ἀποθήκη χρῶσθαι τ(ῇ) αὐλ(ῇ) τῇ ἐν τῷ ἱερῷ, and *Chrest.* II. 96^{1.6} (after A.D. 350), where counsel pleads that the defendant should give up $\frac{1}{2}$ of δωρεὰς καὶ ἀποθήκης, ἢ τὴν ἀποκατάστασιν ἡμῖν ποιήσασθαι τούτων: Mitteis (p. 116) explains these as "donatio propter nuptias?" and "ein Geschäftsladen." Prof. Thumb notes that the

noun survived in Romance (Span. *bodega*, Fr. *boutique*): this reinforces its ancient Hellenistic record.

ἀποθησαυρίζω

appears twice in Vettius Valens: p. 16²¹ ἀνέφραστοι ἀποθησαυριζόμενοι, 18¹² ἡδῆως ἀποθησαυρίζοντων πρὸς τὰ μέτρα τῶν γενέσεων.

ἀποθλίβω.

P Tor I. 11^{12 13} (B.C. 116) (= *Chrest.* II. p. 32) οἱ ἐγκαλούμενοι ἀποθλίβεντες τῷ μηθενὸς δικαίου ἀντίχρεσθαι.

ἀποθνήσκω.

On the reason why the perfect of this verb was τέθηκα, not ἀποτέθηκα, see *Proleg.* p. 114. Marcus Aurelius, it is true, uses ἀποτέθηκα, a natural result of levelling when the simplex had become obsolete; but the editor of P Iand 9⁵ (ii/A.D.) is not thereby justified in restoring ἀπο[τεθνήκα]τ[ε]. No other part of the simplex survives, and no other compound. An interesting instance of the word occurs in P Par 47^{7 a} (c. B.C. 153) (= *Selections*, p. 22) οἱ παρὰ σὲ θεοὶ . . . ὅτι ἐνβέβληκαν ὑμᾶς εἰς θλιν μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "your gods (are false) because they have cast us into a great forest, where we may possibly die." As a parallel to the Pauline usage in 1 Cor 15²¹ may be noted the touching letter P Giss I. 17⁹ (time of Hadrian), where a slave writes to her absent master, ἀποθνήσκομεν ὅτι οὐ βλέπομεν σε καθ' ἡμέραν. The use of the present tense justifies one more citation, BGU IV. 1024^{iv.9} (iv/v A.D.), where a ἡγεμόν, passing sentence of death on a man who had disinterred a corpse, says he is less than a beast, καὶ γὰρ τὰ θηρία [τ]οῖς μὲν ἀνθρώποις πρόσισιν, τῶν δὲ [ἀ]ποθνήσκόντων φέροντα[ι]. Here the meaning is "spare them when they die": the pres. is frequentative, as in Heb 7⁸ or Rev 14¹². The MGR is ἀποθαίνω (or πεθαίνω etc.).

ἀποκαθίστημι.

For the meaning "restore," "give back," see P Petr III. 53 (p)¹², where in connexion with certain arrears into which a priest had fallen provision is made πράξει τοὺς ἑγγυὺς αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι, "that payment be exacted from his sureties and restitution made to us" (Edd.). P Rein 17¹⁸ (B.C. 109) may be cited for its grammar, noteworthy at this early date: ὅπως οἱ αἰτιοὶ ἀναζητηθέντες ἐξαποσταλῶ[σ]ι ἐπὶ τὸν στρατηγόν, [καὶ] ἐμοὶ μὲν διαπεφωτισμένα ἀποκαταστήσ[α]ι, οἱ δὲ αἰτιοὶ τύχῳσι τῶν ἐξακολουθούντων. The passive ἀποκατασταθήσεται occurs in BGU IV. 1060²⁸ (B.C. 23-2). *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) ἀποκατίστησεν εἰς τὴν καθήκουσαν τάξιν. *Syll* 540⁸⁴ (B.C. 175-1) if a workman breaks a stone, ἕτερον ἀποκαταστήσει δόκιμον. P Revill Mél p. 295⁸ (B.C. 131-0) (= Witkowski², p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Amh II. 48¹⁰ (B.C. 106) καὶ ἀποκαταστήσάτω εἰς οἶκον [π]ρὸς αὐτὴν τοῖς ἰσίοις, "shall deliver it to her at her house at his own expense" (Edd.). P Oxy I. 38¹² (A.D. 49-50) (= *Selections*, p. 53) ὑφ' οὗ καὶ ἀποκατεστάθη μοι ὁ υἱός, *ib.* II. 278¹⁷ (hire of a mill—A.D. 17) καὶ μετὰ τὸν χρόνον ἀπ[οκα]ταστήσάτωι ὁ μάνης (the servant) τὸν μύλον ὑγιή, καὶ δονή, ὅλον καὶ παρελῆφεν, *ib.* VI. 929¹⁷ (ii/iii A.D.) ἀποκαταστήσάι μοι εἰς Ὀξυρυγχίτην ἐξ ὧν ἔσχον τὰ προκείμενα πάντα, etc. In the long land survey

P Tebt I. 61(6)²²¹ (B.C. 118-7) the question is asked with regard to certain land, εἰ [α]ὐτῇ [ἀνταναι]ρετῆα [ἄλλη δὲ] ἀπὸ ὑπολόγου ἀνταναιρετῆα ἀποκαταστατῆα, "whether it should be deducted (from the cleruchic land) and other land subtracted from that in the unprofitable list should be substituted" (Edd.): cf. a land survey of the second century, where a holding that had become κατ' ὕδατος ἀποκατεστῆ(η) τῷ ἐνοστ[ῶτι] (ἔτει), was "reclaimed" in the year in which the survey was written (P Oxy VI. 918 intr.). Note the passive in Vettius Valens, p. 68²⁴ = *ex captivitate redire* (Ed.).

For the double augment, which is found in the NT (Mt 12²⁵, Mk 8²⁵, Lk 6¹⁰), cf. such an occasional occurrence in the inscriptions as Calder 8⁸ ἀπεκατέστησεν, *Leztronne* 525⁸ (ii/A.D.) ἀπεκατεστάθη, and similarly *Archiv* ii. p. 436, no. 31 (i/A.D.); also P Tebt II. 413⁴ (ii/iii A.D.) ἀπεκατέστησα. By the Byzantine period it had become very common. See further Winer-Schmiedel *Gr.* p. 103, and Brugmann-Thumb *Gr.* p. 311. Note the perf. ἀποκαθίστακεν, *Syll* 365⁷ (i/A.D.).

ἀποκαλύπτω.

For the literal sense of this significant word cf. P Gen I. 16¹³ (A.D. 207), as amended *Add.* p. 37, ὁ[πρό]ταν ἡ τοια[ύ]τη γῆ ἀποκαλυφθῇ, μισθοῦται καὶ σπείρεται: cf. BGU II. 640⁷ (i/A.D.) βουλόμεθα μισθώσασθαι ἀποκαλύψης (i. -είσης) αἰγιαλοῦ, and CPR I. 239⁵ (A.D. 212) βούλομαι μισθώσασθαι ἀποκαλυφείσης χέρσος αἰγιαλοῦ, both as amended by Spohr in his note on P Iand 27⁵ (A.D. 100-1). He remarks that the phrase denotes "agri litorales," which could only be cultivated when the water had receded. Since two of Spohr's passages have ἀποκαλύψης (BGU II. 640 and CPR 32⁷) αἰγιαλοῦ, one is tempted to postulate rather an adjective ἀποκάλυφος, which would be quite regular in formation. A further instance might be sought in CPHerm 45⁶, where we would read ὁψ[ι] μως ἀποκάλυφο(ς) (ἀρουραι) &. We may add for the other form P Iand 30¹⁵ (A.D. 105-6) ἐκ τῶν ἀποκαλυφέντων γ' ἀπ' αἰγ[ια]λοῦ ἔδα[φ]ωγ. To the classical and late Greek instances of the verb given by the dictionaries may now be added the new literary fragment in P Oxy III. 413¹⁰⁶ φ[ποκ]άλυψον ἵνα ἴδω αὐτήν.

ἀποκάλυψις.

The Biblical history of ἀποκάλυψις along with the foregoing verb is discussed by Milligan *Thess.* p. 149 ff. Jerome's assertion (*Comm. in Gal.* 1¹²) that the word "proprie Scripturarum est; a nullo sapientum seculi apud Graecos usurpatum" cannot, however, be substantiated, if only because of its occurrences in Plutarch, who, like the NT writers, drew from the common vocabulary of the time, see e.g. *Mor.* 70 F.

ἀποκαρδοκία.

For the verb see Polyb. xviii. 31 ἀποκαρδοκεῖν τὴν Ἀντιόχου παρουσίαν, *al.* Cf. the interesting sixth-century papyrus from Aphrodite in Egypt (cited by Deissmann *LAE* p. 377 f.; cf. *Archiv* v. p. 284) in which certain oppressed peasants petition a high official whose παρουσία they have been expecting; assuring him that they await (ἐκδέχονται) him—οἷον οἱ ἐξ Ἄδου καρδοκοῦντες τὴν τότε τοῦ Χ(ριστοῦ) ἀνάνου θ(εο)ῦ παρουσίαν, "as those in Hades watch eagerly

for the parousia of Christ the everlasting God." While the perfectivized verb is well supported in literary Κοινή, the noun is so far peculiar to Paul, and may quite possibly have been his own formation: cf. what we have said above under ἀπεκδέχομαι and ἀπέκδυσις.

ἀποκατάστασις.

This subst., which in the NT is found only in Ac 3²¹, occurs in the sense of "restitution" in P Par 63^{III. 40 ff.} (B.C. 164) παντάπασιν δὲ μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασιν ὁρμῶμεν ἀπὸ βραχείων μόλις ἐσ-σχημονεῖν, P Leid BIII. 15 καὶ τούτων τὴν ἀποκατάστασιν ἡμῖν γενηθῆναι. So in *Syll* 552 (late ii/B.C.) twice with reference to the "renewal" of the temple cell of the goddess Artemis at Magnesia—13 εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντέλειαν εἰληφεν, and 22 συντελέσαι τὴν ἀποκατάστασιν τῆς θεοῦ, and in *OGIS* 483⁸ (ii/B.C.) of the "repair" of a public way—ἐκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου. In P Oxy I. 67⁹ (a dispute concerning property—A.D. 338) it is laid down, εἰ πρὸς τὴν τῶν ἐπὶ τῶν αἰτιαθέντων διακατέχεσθαι λ[ε]γόμενων οἰκοπ[έ]δ[ων] ἀποκατάστασιν κτλ., "if the accused persons protest against the restoration of the estates of which they are said to be in occupation," etc. In the third century petition, P Oxy I. 70, the editors render 10 ff. συνίβη δὲ ἀποκατάστασιν με ποιήσασθαι πρὸς αὐτὸν τῷ διελθόντι & (ἔτει), by "it happened that a balancing of accounts took place between us in the past 20th year." Add P Flor I. 43¹² (A.D. 370) χειρογ[ρα]φείαν ἦτοι ἀσφάλειαν τῆς ἀποκαταστάσεως τούτων, P Strass I. 26⁷ (iv/A.D.) μετὰ τὴν ἀποκατάστασιν τούτων παρὰ Φοιβάμμωνος Παπνουθίου λάμβανε τὴν πρᾶσιν, and *Chrest.* II. p. 117, printed above under ἀποθήκη. Another noun-formation occurs in P Tebt II. 424⁸ (late iii/A.D.) ὡς ἐὰν (i. ἐάν) μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδᾶς σου τὸ[ν] κίνδυνον, "so unless you now send discharges (of debts) you know your danger" (Edd.). To the literary record may be added Epicurus 8⁸ (Linde *Epic.* p. 32). On the astrological use of ἀποκατάστασις (= the final point of agreement of the world's cyclical periods) as underlying the NT idea, see J. Lepsius in *Expt.* VIII. iii. p. 158 ff., where reference is also made to Brandes *Abhandl. z. Gesch. des Orients*, p. 123, "The Egyptian Apokatastasis-years."

ἀπόκειται.

P Par 63^{IX. 47} (ii/B.C.) ἀπόκειται γὰρ παρὰ θε[οῦ] μήνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις [ἦν]: there is a suggestion of Rom 2⁵. Closely parallel with the NT use of the verb is *OGIS* 383¹⁸⁹ (the important inscription of Antiochus I., the quasi-Zoroastrian King of Commagene in i/B.C.) οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας (see Dittenberger's note). For a similar use of the simplex cf. *Magn* 115¹⁵ (ii/A.D.) διὰ ταῦτά σοι κείσεται μεγάλη χάρις ἐμ βασιλείᾳ οἰκῶ, and see *ZNTW* xv. p. 94 ff. With Heb 9²⁷ cf. *Kaibel* 416⁶ (late, Alexandria) ὡς εἰδὼς ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται: there are no signs of Christianity in the epitaph. A more literal use, serving as transition to the next, is in BGU IV. 1023⁷ (A.D. 185-6) γραφὴ θεακῶν (i. -γῶν: see *reffi.* in *Tebt. Pap.* I. p. 616) καὶ τῶν ἐν τῷ ἱερῷ ἀποκειμένων. The word is common in the sense "to be stored," e.g. P Oxy I. 60⁸ (A.D. 190) ἀπὸ τῶν ἐν τῇ οἰκίᾳ ἀποκειμένων, BGU. I. 275⁸

(A.D. 215) ἐν ᾗ αὐλή ἐστὶν ἀποκειμένη μηχανή, P Tebt II. 340¹² (A.D. 206) αἱ καὶ ἀποκείμεναι ἐν θησ(αυρῶ) ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A." (Edd.), and P Lond Inv. no. 1885⁷ (A.D. 114-5—published by Bell in *Archiv* vi. p. 102) τὰ ἐν αὐτῇ βιβλία ἀποκείμενα, documents "housed" in the βιβλιοθήκη ἐγκτήσεων.

In Deut 32²⁴ οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοί, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου, Symmachus substitutes ἀπόκειται for συνήκται.

ἀποκλείω.

P Oxy II. 265¹⁴ (a marriage contract, A.D. 81-95) μὴ δ' ἀποκλείν (= ἀποκλείειν) μηδενὸς τῶν ὑπαρχόντων. (For the Hellenistic contraction of two *i*-sounds, see *Proleg.* p. 45.) Ib. X. 1272⁵ (A.D. 144) ἀπέκλι[σα τὴν θύ]ραν τῆς . . . οἰκίας μου καὶ τὴν τοῦ πεσοῦ (terrace) θύ[ραν].

ἀποκόπτομαι.

On this word, taken in the sense of Deut 23¹ (supported by several instances in literary Κοινή—see Grimm-Thayer) Nägeli has some good remarks (p. 78 f.): he brings together several phrases which show Paul using a more vernacular style in Gal than anywhere else, the startling passage 5¹² being the climax—"Der zürnende Apostel lässt auch seiner Wortwahl freien Lauf; die stärksten Ausdrücke der Umgangssprache sind 'etzt die geeignetsten.'" Cf. *Proleg.* pp. 163, 201.

ἀπόκριμα.

OGIS 335⁹⁶ (ii/B.C.) τὰ ἀ[ποσταλ]μένα ὑπ' αὐ[τοῦ] τῶν ἀποκριμάτων and ¹¹⁹ καθ[ὲρ] καὶ αὐτοὶ διὰ τῶν ἀποκριμάτων ἐνεφάνισαν. Still nearer in point of time to the sole NT occurrence of the word (2 Cor 1⁹) is *IMae* 2⁴ (Rhodes, A.D. 51) in which τὰ εὐκαταύτα ἀποκρίματα refer to favourable decisions of the Emperor Claudius (Deissmann, *BS* p. 257): cf. *IG* VII. 2711^{64ff.} (A.D. 37) προσενδεχόμενος κατὰ δωρεὰν [προσ]βέουσιν πρὸς τὸν Σεβαστὸν . . . ἤνεκεν ἀπόκριμα πρὸς τὸ ἔθνος πάσης [φιλαν]θρωπίας καὶ ἐλπίδων αγαθῶν πλήρης. OGIS 494²⁸ (i/iii A.D.) joins ἐπιστολάς, ἀποκρίματα, διατάγματα: Dittenberger defines these successively in the context as dispatches addressed by the proconsul to the Emperor, the Senate, etc., replies given to deputations of provincials to him, and *edicta*, or documents addressed to the people at large, and not to individuals. See also his note on *Syll* 368⁵ (i/A.D.), where C. Stertinius, chief physician to the Imperial family, is also ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων. In P Tebt II. 286¹ (A.D. 121-38) ἀ. is a "rescript" of Hadrian. Paul (*l.c.*) may be taken as meaning that he made his distressed appeal to God, and kept in his own heart's archives the answer—"ἀποθάνῃ τὸ δὲ ἀποθανεῖν κέρδος," as we might reconstruct it.

ἀποκρίνομαι.

Syll 928⁵² (Magnesia, early ii/B.C.) περὶ ταύ[της τῆς] χώρας τῆς παρὰ Πιρηνέων ἀποκεκρμένης οὐσης shows the old ἀποκρίνω in passive. For the combination of pf. partic. and ἄν, cf. Col 1²¹. In P Ryl II. 122¹¹ (A.D. 127) εἰς τὸ κἀμὲ δύνασθαι ἀποκριθῆναι ταῖς δημοσίαις, "enabling me thus to fulfil my duties towards the Treasury" (Edd.), we have an

isolated ex. of the passive aor. not meaning "answer." This latter, so overwhelmingly predominant in NT, is rather surprisingly uncommon in the non-literary Κοινή. Early inscriptional instances are *Syll* 328¹¹ (B.C. 84) ἀπεκρίθ[ην κα]λῶς [αὐτ]όν [τε δεδω]κέναι καὶ κτλ., ib. 307⁶¹ (B.C. 150-47) ἔδοξεν . . . τοῖς φιλανθρώπως ἀποκριθῆναι, ib. 930⁵⁴ (B.C. 112), same phrase: the last two are *senatus consulta*, starting in Latin. Similarly the dialectic *Syll* 654⁸ (? ii/B.C.) ἀποκριθῆμεν τοῖς προσβευταῖς διότι κτλ. Mayser, p. 379, pronounces it "die eigentliche κοινή-form," but he only has five instances, P Par 34¹⁰ (B.C. 157), 35³⁰ (B.C. 163), 15²⁵ (B.C. 120), P Leid U¹¹ (ii/B.C.), and P Grenf I. 37¹⁴ (B.C. 108—ἐκρίθη for ἀπεκρ.). he cannot, however, quote any cases of ἀπεκρινόμεν. On the other hand we cannot find any more instances of ἀπεκρίθην from later papyri, except P Lond 121²⁰ (iii/A.D.) (= I. p. 95), and two Christian documents, P Grenf II. 112²⁰ (a Festal Epistle, A.D. 577?) and PSI 26¹ (see Addenda) (v/A.D.—acts of a martyrdom). Since MGr ἀποκριθῆκα shows that it lived on, its disappearance in the post-Ptolemaic period outside NT is hard to explain. It is not, however, replaced by ἀπεκρινόμεν, as to which subsequent information has antiquated the statement in *Proleg.* p. 161 f. (corrected in *Einleitung* p. 254 n.¹). For the middle aorist occurs very often in papyri, but they are without exception legal reports, in which ἀπεκρίνατο (so usually—also ptc. or inf.) means "replied," of an advocate or a party in a suit. The references had better be appended: P Hib I. 31²⁴ (c. B.C. 270) . . . ἀ[πεκρίνα]-το . . . , no context, but the whole document proves its connotation, P Amh II. 66³⁷ (A.D. 124), P Catt I. 22¹ (= *Chrest.* II. p. 419) (ii/A.D.), P Oxy II. 237¹¹ 25, 28 (A.D. 186), ib. III. 653 (A.D. 162-3), BGU I. 114¹ 28 (ii/A.D.), 136¹⁵ (A.D. 135), and 361¹¹ 4, 12 (ii/A.D.), ib. II. 388¹¹ 17, 20 (ii/iii A.D.), ib. III. 969¹ 16 (A.D. 142?). P Lips I. 32¹ 5, 6 (iii/A.D.), ib. 33¹¹ 15 and 36⁵ (iv/A.D.), *Chrest.* II. 78⁹ (p. 86, A.D. 376-8), P Théad 14³⁴ (iv/A.D.) δι' ἐρμηνείας ἀπεκρίναν[το] (in a *procès verbal*), BGU III. 936¹³ (A.D. 426), PSI 52²⁸ (vi/A.D.) and 61²² 62²¹ (early vii/A.D.)—all three πᾶσιν τοῖς πρὸς αὐτὸν (or -ήν) ἐπιζητούμενος ἀποκρίνασθαι. The only one that need be noted specially is P Giss I. 40¹¹ 8 (A.D. 212), where Caracalla says ἵνα μὴ τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος, ἐν ᾧ οὕτως ἀπεκριν[ά]μην κτλ. This may represent *rescripti*, but in any case we cannot miss the formal and weighty tone of the verb.

We proceed to compare these facts with those of Biblical Greek. Thackeray tells us (*Gr.* p. 239) that ἀπεκρίθην "is employed throughout the LXX: the classical ἀπεκρινόμεν in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language." Such a passage as 3 Regn 2¹, the last charge of King David to his heir, might be compared with Caracalla's use of the form. The fairly clear use in the fragment of a law report from P Hib above tells us that the legal use was already possible at the time when the LXX was growing. So we may take its meaning throughout as being (1) "uttered solemnly," (2) "replied in a court of law." These two meanings cover all the NT passages: (1) accounts for Lk 3¹⁶, Jn 5¹⁷ 19, Ac 3², (2) for Mt 27¹², Mk 14⁶¹, Lk 23⁹, with Jn 5¹¹ (8*) not far away. With the absence of ἀπεκρίθην from the Pauline and other Epistles, and the Apocalypse except for one passage,

we may compare the silence of the papyri after ii/B.C. We are inclined to suggest that the word belongs only to early Hellenistic, whence it was taken by the LXX translators to render a common Hebrew phrase, passing thence into the narrative parts of NT as a definite "Septuagintalism." From the Gospels and Acts it passed into ecclesiastical diction (cf. Reinhold, p. 77), and so ultimately into MGr. The contrast between the two halves of the NT will thus be parallel with that noted above under ᾄδης.

ἀπόκρισις.

Syll 276²³ (Lampsacus, c. B.C. 195) . . . ὅταν παρ' αὐτοῦ λαβῶσιν ἀποκρίσεις τὰς ἀρμοῦσας τ[. . .], *ib.* 177²³ (Teos, B.C. 303) οἰόμεθα δὲ [δεῖν ἀποδεχθῆ]ναι τρεῖς ἀνδρας εὐθὺς ὅταν [ῆ] ἀπόκ[ρι]σις ἀναγνωσθῇ, *ib.* 314¹⁵ (ii/B.C., Messenian dialect) ἔδοξε τοῖς συνέδροις ἀποκρίσιν δόμεν δῶτι κτλ., *ib.* 928²¹ (Magnesia, ii/B.C. *init.*) τὴν Μυλασιῶν ἀποκρίσιν to the praetor M. Aemilius. From the papyri we can only cite P Oxy VI. 941⁸ (vi/A.D.), and other late exx.: like the verb, this word for "answer" clearly suffered eclipse, and returned into the language at a late period.

ἀποκρύπτω.

P Strass I. 42¹⁷ (census return—A.D. 310) δμνυμι θεοὺς ἀπαντας . . . μηδένα ἀποκεκρυφέναι. *Syll* 801 (Ephesus, vi/B.C.) has the verb thrice, of a bird flying out of sight: this early Ionic lies far behind the Hellenistic period, but may be added to the literary record of the verb, which we have not noticed in our sources. Vettius Valens has it p. 15²⁸ (not in index) ἡγηθηκαὶ τῶν ἀποκεκρυμμένων—cf. Paul's use of the participle.

ἀπόκρυφος

is a favourite word with Vettius Valens. It denotes p. 2¹⁶ the "hidden" organs of the body (τῶν ἐντὸς α.). The influence of Gemini (p. 7³⁰) produces κριτικοὶ κακῶν καὶ ἀγαθῶν, φρόνιμοι, περίεργοι, ἀποκρύφον μύσται, etc. In p. 108³ περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας it suggests unknown disasters of the future. P. 176⁸ περὶ θεμελίων ἢ κτημάτων (? κτισμάτων ed.) ἢ ἀποκρύφων ἢ περὶ νεκρικῶν, subjects on which signs are sought ἀπὸ τοῦ ὑπογείου. In p. 179²⁴ (so 301²¹, 335⁴) μυστικῶν ἢ ἀποκρύφων πραγμάτων suggests "mysteries" again. The adverb is joined with ἐφθονημένος p. 301⁵, of "mystifying and grudging" expositions. See also *Kathel* 1028¹⁰ (Andros, iv/A.D., a hymn to Isis) ἀπόκρυφα σύνβολα δελτων εὐρομένα. P Leid W is Μουσέως ἱερὰ βιβλος ἀπόκρυφος (viii. 33): cf. i. 18.

ἀποκτείνω.

P Magd 4⁵ (iii/B.C.) ἀπέκτειναν, P Par 23⁸ (B.C. 165) ἀποκτείναι, *ib.* 11 verso³ (B.C. 157) ἀποκτείναι (see Maysen, p. 70). The verb only occurs eleven times in *Syll* index. In later papyri we can quote P Oxy VI. 903⁸ (iv/A.D.) ἀποκτείνας αὐτοὺς τῶν π[λ]ηγῶν "half killed them with blows" (Edd.), PSI 27²¹ (v/A.D., Acts of a martyr, P Lips I. 40¹¹: 14w report, iv/v A.D.) ἠθέλησεν αὐτὸν ἀποκτείνειν (*sic*), P Gen I. 49²⁰ (iv/A.D.) [π]ληγὲς ἀπέ[κτ]εινάν με—as in P Oxy VI. 903, the complainant was obviously not "kilt entirely"! P Lond 240¹⁰ (A.D. 346) (= II. p. 278)

PART I.

ἀπέκτεινεν μέ τε εἰ μὴ γ' ἐς φυγὴν ἐχρησάμην, BGU IV. 1024¹¹ 30 (iv/v A.D.) ἐξέβη ἀπέκ[τειν]ε. For five centuries then we have no trace of this supposed common verb from popular sources: yet in the middle of this period it abounds in the NT texts, developing a whole series of curious forms in the present stem. Meanwhile it was flourishing in literature, to which perhaps it owes its return to the popular speech in the Byzantine age. A more extensive search in the ruder inscriptions outside Egypt is desirable, as it might prove that the word was in popular use in other countries. Indeed the NT is evidence of this by itself.

ἀποκυνέω.

BGU II 665¹¹ 19 (i/A.D.) ἡτοιμάσθη αὐτῇ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, ἐρωτᾷσι δ[ε] καὶ κύρις (*sc.* πάτερ), [ῆ] μήτηρ [α]ὐτοῦ, ὅπως ὀποκνή[σ]ῃ ω[. . .]. The word, accordingly, notwithstanding Hort's attempt (on Jas 1¹⁶) to apply it specially to cases of abnormal birth, would seem to have been an ordinary synonym of τέκνω, but definitely "perfectivized" by the ἀπό, and so implying delivery. For the simplex cf. *Syll* 797⁵ (ii/B.C.) τὸ παιδάριον δ' Ἀννύλα κύει, 802², 803²⁷.

ἀπολαμβάνω.

The use of ἀπολαβεῖσθαι in Mk 7³² = "draw aside," "separate," is well illustrated by P Lond 42¹² ff. (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μὴ παραγίνεσθαι σε [πάντων] τῶν ἐκεῖ ἀπειλημμένων παραγογ[ν]ῶτων ἀηδίζομαι, "but that you did not return when all those who were shut up with you arrived distresses me"—with reference to the "recluses" of the Serapeum. So P Vat A¹⁰ (B.C. 168) (= Witkowski², p. 65) ἡβουλόμην δὲ καὶ σὲ παραγογόνειν εἰς τὴν πόλ[ε]ν, καθάπερ . . . οἱ ἄλλοι οἱ ἀπειλη[μμένοι] π[έ]ντες. The word is of course very common. It is found in the sense of "receive," "welcome" (as in the TR of 3 Jn⁹) in P Lips I. 110⁸ (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγαίνουσιν ἀπολάβω (cf. Lk 15²⁷), and P Iand 13¹⁷ ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν. The full force of the ἀπό—as pointing to a "promise made centuries before"—is probably to be retained in Gal 4⁸ (see F. B. Westcott, *St Paul and Justification*, p. 75). It is the ordinary correlative of ἀποδίδωμι. For the simple sense of "receiving" what is due, cf. P Tor I. 1^{viii} 28 (B.C. 116) (= *Chrest.* II. p. 38) τὴν τιμὴν ἀπολαβεῖν.

ἀπόλαυσις.

OGIS 383¹¹ ff. (Commagene inscription, i/B.C.) οὐ μόνον κτήσιν βεβαιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, *ib.* 150 κοινήν ἀπόλαυσιν ἐορτῆς παρεχέτω, *ib.* 669⁸ (i/A.D.) τὰ τε πρὸς σωτηρίαν καὶ τὰ πρὸς ἀπόλαυσιν, IG XII. iii. 326¹² (Thera, time of Antonines) πρὸς [ἀπ]όλαυσιν. Cf. εἰς ἀπόλαυσιν in Didache 10³. A derived adjective occurs in Vettius Valens p. 15²⁴ αἱ δὲ ἐξῆς εἰ (*sc.* μοῖραι) Ἀφροδίτης εὐκρατότεραι ἀνεμμένα πολὺσοφοι ἀπολαυστικά, "given to enjoyment."

For the verb cf. OGIS 669⁸ (i/A.D.) τὴν πόλιν ἀπολαύουσιν τῶν εὐεργεσιῶν ἃς ἔχει κτλ., P Fay 125¹⁰ ff. (ii/A.D.) εὐχομαι [γάρ] μείζονος δέξιας γενέσθαι [ἀφ'] οὗ δ' ἀπολαύομεν τῶν δώ[ρων], "for I hope to be better off now that we are enjoying presents (?)" (Edd.), BGU I 248¹⁴ (ii/A.D.) τῶν ἡθῶν σου ἀπολαύσαι, P Oxy I 41⁸ (iii/iv A.D.) πολλῶν ἀγαθῶν

no one of us in the corn service has been 'let go.' Release from prison is implied in P Giss I, 65a⁴, 66¹¹ (ii/A.D.): see Kornemann's note. P Oxy X. 1271⁵ (A.D. 246) is in a request to the Prefect for a permit to leave the country by ship from Pharos: ἀξίω γράψαι σε τῷ ἐπιτρόπῳ τῆς Φάρου ἀπολύσαι με κατὰ τὸ ἔθος. The sense of "grant an amnesty to" underlies P Par 63^{xiii.2ff.} (B.C. 165) ἀπολευκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν, and P Tor I. 1^{vii.13} (B.C. 116) (= *Chrest.* II. p. 37): see Mitteis *in loc.* Akin to this is the use in B⁷U IV. 1105²⁴ (B.C. 13) πλὴν συνφανοὺς ἀπωλήσας, ἧς καὶ φανερὰς γεννηθεὶς [ἡς] ἀπολευκώσθω. In P Tebt II. 490³ (B.C. 92 or 59) ἀπολύσομαι τὸν χαλκόν the verb is used in the sense of "pay," cf. P Rein 54⁷ (iii/iv A.D.) διεπεμψάμην σοι (κτήνη) . . . ὅπως γεμίσης αὐτὰ οἴνου ἐκ τῶν ἀπολυθέντων μοι ὑπὸ Ἰσχυρίωνος, "afin que tu les charges de vin, acheté sur la somme que m'a remboursée Ischyryon" (Ed.): so elsewhere of delivering goods. The index to *OGIS* gives a long list of citations in various senses, which need not be further illustrated. But the idea of a veteran "released" from long service, suggestive for Lk 2²⁰, may be noted in the *l.l.* ἀπολύσμιος ἀπὸ στ[ρ]ατίας, CPR 1³ (A.D. 83-4): cf. P Tebt II. 292⁸ (A.D. 189-90) ἱερέως ἀπολυσμίον, P Lond 345⁴ (A.D. 193) (= II. p. 114) ἀπολυσ(μ)ον τῆς λαογραφίας. We may also compare Wünsch *AF* 4³⁰ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὴν κοίμησίν σου δεδορημένον καὶ ἀπολύσαντά σε ἀπὸ δ[εσμῶν] τοῦ βίου Νεθμομα, and a tombstone of ii/A.D. (Alexandria), Preisigke 2477 Ἑλιδωρε οὐτρανὶ ἐντείμως ἀπολευμένε, εὐφύχει: the perfect here might perhaps encourage us to take the phrase metaphorically—or literally, with a secondary application. It occurs with the aorist in Preisigke 423³, seemingly a ii/A.D. papyrus: οὐτρα[ν] τῶν ἐντείμως ἀπολυθέντων. Whether or no we may recognize the figurative sense in the veteran's epitaph above, we may certainly illustrate the *Nunc dimittis* by this familiar term of military life.

ἀπομνημόνευμα,

though not a NT word, claims attention because of Justin's calling Gospel records ἀπομνημονεύματα τῶν ἀποστόλων (*Apol.* i. 67⁸). It may be cited from PSI 85 (a fragment on rhetoric, iii/A.D.), where ἡ χρεία—later described as so called because it is χρεώδης—is defined as ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπιμενόν. The fragment proceeds διὰ τί ἀπομνημόνευμα ἡ χρεία; ὅτι ἀπομνημονεύεται ἵνα λεχθῇ. If ἐκταθέν it may become διήγησις (cf. Lk 1¹), and if not ἐπὶ προσώπου τινός it may become γνώμη ἢ ἄλλο τι. The note of the "memoir" accordingly is that it is *practical* (χρεία), *concise* (σύντομον), intended for *oral delivery* (ἵνα λεχθῇ), and relating to some *person* (ἐπὶ προσώπου τινός). All this suits excellently Justin's description of the Gospels as read in the Church meeting on Sunday morning. The epithet ἐπιμενόν may possibly be taken actively, so that it excludes criticism or invective. See also P Leid W^{xiii.16}; and for the verb a very fragmentary Ptolemaic inscr. in *Archiv* v. p. 416 (Wilcken), where line 10 has]παρὰ τῶν σεμινάτων βασιλέων ἀπομνημονεύ[—apparently "that [somebody or something] may be had in remembrance."

ἀπονέμω.

In P Oxy I. 71^{ii.3} (A.D. 303) a Prefect is praised as rendering to all their due—πᾶσι τὰ ἔ[δ]ια ἀπονέμω: cf. *ib.*

IX. 1185⁶ (c. A.D. 200) τὰς περὶ τῶν γυμνασιαρχῶν καὶ ἀγορανομῶν ἐφέσεις τοῖς κρατίστοις ἐπιστρατήγοις ἀπένειμα, the "assigning" of appeals to the strategoi. See also *OGIS* 90¹⁹ (Rosetta stone, B.C. 196) τὸ δίκαιον πᾶσιν ὀπνέμεν, *ib.* 116¹⁹ (ii/B.C.) ἐπ'[αὐταῖς τὰς ἀξίας] χάριτας ἀπονέμοντες [δεῖ τοῖς εὐεργετήσασιν], and *Syll* 325³³ (i/B.C.) βουλόμενος τὰς τῆς εὐσεβεί[ας] χάριτας τοῖς θεοῖς ἀπονέμειν, which come near the use in I Pet 3⁷.

ἀπονίπτω.

Syll 802²³ (iii/B.C.): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀπονίπασθαι τὸ πρόσωπον ἀπὸ τῆς κράνας, in which he sees the penalty of his deceit branded on his face.

ἀποπίπτω.

This word, which in the NT is found only once (Ac 9¹⁰) in its literal meaning of "fall off," occurs in a derived sense in P Par 47²⁷ (c. B.C. 153) (= Witkowski² p. 90, *Selections* p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν καὶ ἀποπεπτώκαμεν "one can never again hold up one's head in Tricomia for very shame), if we have both given ourselves up and collapsed." Witkowski compares Polyb. i. 87¹ πίπτω ταῖς ὀπίσιν. The verb also occurs in the philosophical fragment P Flor II. 113^{iii.19} (ii/A.D.) ἀποπέπτειν τὰ ὄ[τα καὶ αὐ]τὰς ἀχρεῖους γενέσθαι: cf. *Archiv* vi. p. 239.

ἀποπνίγω.

Herwerden cites from *BCH* xvi. p. 384, no. 81, a deed of manumission from Delphi in which the inhuman clause is inserted—εἰ δὲ τι γένοιτο ἐγ Διοκλέας τέκνον ἐν τῷ τῶς παραμονῶς χρόνῳ, εἰ κα μὲν θέλη ἀποπνεῖξαι, ξεουσὶαν ἔχειν. A literary citation may be added from the new fragments of Callimachus, P Oxy VII. 1011²⁹⁹ f. (late iv/A.D.),

ὥς δὲ μὲν ἡμέων σὺ μὴ με ποιῆσαι
εὐστοκτον, ἢ γὰρ γειτονέωσ' ἀποπνίγεις

which Prof. Hunt renders, "Don't you prescribe patience to me, as if you were one of us; your very presence chokes me."

ἀπορέω.

P Oxy III. 472⁸ (c. A.D. 130) ὑπὸ δανειστῶν ἄλλυτο καὶ ἠπόρει, "he was ruined by creditors and at his wit's end" (Edd.): cf. the Christian letter of a servant to his master regarding the illness of his mistress, P Oxy VI. 939²³ f. (iv/A.D.). (= *Selections*, p. 130) νὺν δὲ πῶς πλῶνα γράψω περὶ αὐτῆς ἀπορά, ἔδοξεν μὲν γὰρ ὡς προεῖπον ἀνεκτότερον ἔσχηκέναι, "but now I am at a loss how to write more regarding her, for she seems, as I said before, to be in a more tolerable state." *Syll* 303¹⁸ (Abdera, c. B.C. 166) δρατὴν ἄμα καὶ σωτήριον [περὶ τῶν] ἀπορουμένων δὲ π[ρο]τιθέντες γνώμην "perplexed matters" (passive). The adj. ἀπορος, from which the verb is a denominative, occurs in the sense "without resources," which may be absolute or relative. Thus P Ryl II. 75⁶ (late ii/A.D.) Ἀρχ[ι]δ[α]μος ῥήτωρ εἶπεν Ἀπορός ἐστίν ὁ Γλύκων καὶ ἔξισταται "G. has no revenue and resigns his property": so the editors render, explaining in the introduction the legal conditions of what answers roughly to a bankruptcy certificate. In P Lond 911¹ (A.D.

149) (= III. p. 127, *Selections*, p. 80) the editors, following Wilcken's original suggestion, incline to make γραφῆς ἀπόρων "a certificate of poverty," qualifying for ἐπιμερισμὸς ἀπόρων, "poor relief." Now Wilcken makes it rather a list of men who have insufficient πόρος, "income," for the performance of public "liturgies," entailing an additional levy, ἐπιμερισμὸς ἀπόρων, upon the εὐποροί: see *Archiv* iv. p. 545, also p. 548, where Wilcken points out (on P Lond 846⁹ ff., = III. p. 131) that the ἀπορος is no pauper, but a weaver depending on his craft for livelihood, which he claims to be insufficient to qualify him for the presbyterate of a village. If this interpretation be adopted, it can readily be applied to three passages in P Fay where the same tax is mentioned—viz., 53⁵ (A.D. 110–1), 54¹³ (A.D. 117–8), and 256 (ii/A.D.)—and also to BGU III. 881⁷ (ii/A.D.) as amended in *Berichtigungen*, p. 7, ἐπι(μερισμοῦ) ἀπόρου(v). See also under ἀπορία.

ἀπορία.

Syll 529⁸ (i/B.C.) τῶν μὲν διὰ τὴν ἀπ[ο]ρίαν ἐκλειοπότων τὴν πόλιν, τῶν δὲ διὰ τὴν γενομένην [ν]λοιμικὴν περίστασιν καὶ τὰς ἀρρωστίας μὴ δυναμένων [φυ]λάσσειν τὴν πατρίδα, where we naturally think of ἀ. as "poverty," but the interpretation given in the last article is applicable. In P Fay 20⁵ (an imperial edict, iii/iv A.D.), which is restored εἰ γε μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίου ἀπορίας ἐμποδὼν ἦν, πολὺ ἂν φανερωτέραν τὴν ἑαυτοῦ μεγαλοψυχίαν ἐπιδεικ[ν]ύμενος, the editors translate "if the fact of the public embarrassment existing in various parts had not stood in my way, I should have made a much more conspicuous display of my magnanimity;" but they remark that the δημοσίους of the ill-spelt text should perhaps be emended δημοσίοις, with a lost word after the first τοῖς. Cf. also P Lips I. 36⁷ (A.D. 376 or 378). In CPHerm 61⁰ we have ἀπορία δὲ πλοίων "from shortage of ships."

ἀπορρίπτω.

In a petition regarding the division of a piece of land, P Magd 29¹⁰ (B.C. 218), the appellant asks that the defendant should be forced to give him a proper entrance and exit (εἰσοδὸν καὶ ἐξοδὸν) instead of throwing him into a hidden corner—εἰς ἐσώτερόν μὲ ἀπερρίφθαι. Another petition, P Lond 106¹³ and 23³ (B.C. 261 or 223) (= I. p. 61), gives us both ἐκρίπτω and ἀπορρίπτω—τά τε σκεύη μου ἐξέριψεν εἰς τὴν ὁδὸν . . . ἐγὼ δὲ τὰ σκεύη τὰ ἀποριφέντα μου εἰς τὴν ὁδὸν εἰσήνεγκα. See also Moulton in *CR* xx. p. 216, where the fairly accessible warrant of Ac 27⁴³ is produced against two classical scholars who strained at ἀπορρίπτειν intrans. in Charito iii. 5⁶.

ἀποσκευάζω.

For the subst. see the important P Par 63^{iii.90} (B.C. 165) καὶ τὰς ἀποσκευὰς τῶν ἐν τῇ πόλει περισπᾶν, where Mahaffy (P Petr III. p. 27) renders, "and that you should distrain the furniture of those in the city"; cf. *ib.* vii. 7 ταῖς ἀποσκευαῖς αὐτῶν ἐπιγεγράφθαι γῆν. The verb is not a NT word (Ac 21¹³ in 33 and a few cursives).

ἀποσκίασμα.

With this compound we may compare ἀποσκώσις in Vettius Valens, p. 279³³, of the waning moon. Mayor (on

Jas 1¹⁷) quotes ἀποσκιασμός from Plut. *Pericl.* 7, γνημόνων ἀποσκιασμούς of shadows thrown on the dial, and ἀποσκιάζω from Plato *Rép.* vii. 532C: the -μα form is ἀπ. εἰρ.

ἀποσπᾶω.

For the use of this verb in Ac 20³⁰ ἀποσπᾶν τοὺς μαθητὰς ὁπίσω ἑαυτῶν, cf. P Petr III. 43(3)¹² (iii/B.C.), ἔγραψάς μοι μὴ ἀποσπᾶσαι τὸ π[λ]ήρωμα ἐκ Φιλωτερίδος ἕως οὗ τὰ ἔργα συντελέσαι, "you wrote me not to withdraw the gang (of workmen engaged in the copper mines) from Philoteris before they had finished the work" (Edd.). "Withdraw," with no suggestion of violence, though with breach of contract, is the sense in numerous formal documents. Thus P Oxy IX. 1206¹³ (A.D. 335) in a case of adoption. BGU IV. 1125⁹ (B.C. 13), in the indenture of a slave: οὐκ ἀποσπᾶσω αὐτὸν ἀπὸ σοῦ [ἐντὸς] τοῦ χρόνου. P Oxy II. 275²² (A.D. 66), where in a contract of apprenticeship a father is not to have the power of removing his son from his master until the completion of the period—οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ τὸν χρόνον πληρωθῆναι, so 23³ and *ib.* IV. 724¹³ (A.D. 155), also X. 1295^{4.6} (ii/iii A.D.), where a widow threatens to take away her son from a man in whose charge he had been left. Add the illiterate P Gen I. 54²¹, [ο]ὐκ αἰδυνήθημεν ἕνα ἀνθρώπον ἀποσπᾶσαι ἐκείθεν, and BGU I. 176⁹ (Hadrian). In the marriage contract, P Oxy III. 496⁹ (A.D. 127), provision is made that in the event of a separation taking place, the bride shall have the power to "withdraw" a certain female slave, who forms part of her dowry—ἐπει[δὲν] ἡ ἀπαλλαγὴ [γ]ίνηται γαμν[μ]ῆς (sc. ἡ γ.) μὴ ἀποσπάτω τὴν δ[ο]ύλην, and so 15. Perhaps the verb itself must not be credited with the stronger sense imparted by the context in P Oxy I. 371¹⁴ (A.D. 49) λειμανχομέν[ο]ν τοῦ σώματ[ε]ρος ἀέσπασεν ὁ Πισούρις, "as the foundling was being starved Pesouris carried it off," so 11.1, and still more in *ib.* 38⁹ (A.D. 49–50). ἐπικεχειρηκός ἀποσπᾶσαι εἰς δουλαγωγία[ν] τὸν ἀφῆλικά μου υἱόν. The passive, as in Lk 22⁴¹, Ac 21¹, appears in an inscr. from the Fayûm (B.C. 57–6) in *Chrest.* I. 70³⁴ (p. 99), οὐ δυνάμενοι δὲ τοῦ ἱεροῦ ἀποσπᾶσθαι, which in Wilcken's opinion means no more than the detention of these priests in the temple by ritual duties, preventing them from appearing in person. It would seem that the ordinary use of this verb does not encourage the stronger meaning Grimm finds in the Lucan passages, where the RV is adequate. For ἀποσπᾶν *c. acc. rei*, see Gosp. Petr. 6⁴ (ed. Swete), ἀέσπασαν τοὺς ἡλούς.

ἀποστασία.

The noun ἀποστάτης (cf. LXX Dan 3³²) occurs in P Revill Mél (B.C. 130) (= Witkowski,² p. 96) χρήσασθαι δ' αὐτοῖς ὡς ἀποστάταις (sc. τοῖς ἐν Ἐρμῶναι δαχλοῖς), whom a certain Paon μετὰ δυνατῶν ἱκανῶν is sailing up the Nile to reduce (καταστήσαι). So in *Syll* 930³⁰ (B.C. 112) τινες τῶν ἐν Βουωτίας ἀποστά[ται] γεγενημένοι. In P Amh II. 30³³ ff. (ii/B.C.) we read of the burning of title-deeds by Egyptian "rebels," ἡραγκάσθην ὑπὸ τῶν Αἰγυπτίων ἀποστατῶν ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῖσαι. The old word ἀπόστασις, equivalent to -σία (cf. 1 Macc 2¹³, Ac 21²¹, and see Nägeli, p. 31), occurs in P Par 36¹³ (ii/B.C.), where a temple recluse petitions the strategus against the conduct of certain persons who had forced their way into

the temple, βουλόμενοι ἐξοπάσαι με καὶ ἀγαγῆσαι, καθάπερ καὶ ἐν τοῖς πρότερον χρόνοις ἐπεχείρησαν, οὗτος ἀποστάσιος. For the adj. ἀποστατικός, see P Tor 8⁸⁸ (B.C. 119) ἀποστατικῶι τρόπῳ. In the same line αὐτοκρασίαι occurs, an illustration of the Hellenistic tendency to form new nouns in -σία: see Lobeck, *Parerga*, p. 528 f.

ἀποστάσιον.

BGU IV. 1002¹⁴ (B.C. 55, a copy of a demotic bill of sale "μεθρημινευμένης κατὰ τὸ δυνατόν") has ἀποστασίον συγγραφῇ, "bond of relinquishing" (the sold property). The phrase is found as early as B.C. 258 in P Hib I. 96⁸, "a contract of renunciation" between two military settlers, one of whom at least was a Jew. The editors remark, "This expression has hitherto always been found in connexion with the translations of demotic deeds concerning the renunciation of rights of ownership, the (συγγραφῇ) ἀποστασίον being contrasted with the πρᾶσις, the contract concerning the receipt of the purchase-price; cf. Wilcken, *Archiv* ii. p. 143 and pp. 388-9" [and now iv. p. 183]. This note does not seem to cover the passage in P Grenf I. 11¹¹.¹⁹ (B.C. 157) καὶ ἀποστασίον ἐγράψατο τῷ Πανᾷ μὴ ἐπελευθεσθαι, μὴ ἄλλον μὴθῆνα τῶν παρ' αὐτοῦ, "he had a bill of ejectment drawn against Panas, that neither he nor any person connected with him should trespass on the property." We may add P Ryl II. 160⁹ (A.D. 28-9) πρᾶσις καὶ ἀποστασίον μέρη (I. μερῶν) κτλ., "sale and cession of two parts out of five" (Edd.).—so other documents in this set: also P Tebt II. 561 (early i/A.D.) πρᾶσις καὶ ἀποστασίον δούλου . . ., and Preisigke 995 (B.C. 245-4) συγγραφῇ, ἣν ἐποίησατο Κᾶπρις Ταστίτι ἀποστασίον περὶ ὧν ἐν(ε)κάλει αὐτῇ. In P Giss I. 36²² (ii/B.C.) we have καὶ ἀνεγὶνῶχατε συγγρα(φὰς) ὧν καὶ ἀποστασίον κατ' αὐτῶν, and in BGU III. 919²³ (ii/A.D.) we have ἀκολο(υ)θῶς ὃ πα(ρ)εθ(έ)μ(ην) ἡμῖν ἄντιγρ(άφῃ) ἀποστασίον τ(οῦ) πα(τρός) μου Ὀνησι(κράτους) κληρον(όμου) τ(ῶν) προγεγρα(μμένων) μου ἀδελφῶν τετ(ε)λ(ευτηκῶν)]. In this last instance ἀποστασίον may be short for συγγραφῆς ἀποστασίον, or it may be the gen. of ἀποστάσιον used as in Mt 5²¹, an abbreviation of the fuller phrase. (It might even be conjectured that in Mt I. c. the original reading was ἀποστασίον and not -ον: in its presumed original, Deut 24¹, βιβλίον was expressed.) A good parallel for this kind of abbreviation is ἡ ἀπερίσπαστος in P Oxy VI. 898¹⁸ (A.D. 123), for what is called in ¹⁸ γράμματα ἀπερ(ισ)πᾶστον: it is "a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέξομαι or an equivalent phrase" (Edd.)—just as we talk of *nisi prius* actions. The specializing of this term for divorce is not paralleled in our documents, but it was clearly the nearest word to use to represent the Hebrew phrase. See also Wilcken *Archiv* iv. p. 456.

It may be added that in *Coptic Ostraca* 72 (ed. Crum), as translated on p. 13, we find an abbreviation of ἀποστάσιον used with reference to "a deed of divorce" in an episcopal circular.

ἀποστελλω.

The verb is common in the sense of *mitto*. Thus P Par 32²⁸ (B.C. 152) (= Witkowski², p. 68) Καβάτοκον δ' ἐπιτηρᾶ, ἂν κατα[π]λῇ, ἀποστελλὰ σοι, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) ἐὰν εὖθις ὁφάνιον λάβωμεν ἀποστελλᾷ

σε ἂνω, "as soon as we receive wages I will send them up to you," and P Oxy I. 87¹⁸ (A.D. 342) ἀπαντήσαι ἅμα τοῖς εἰς τοῦτον ἀποσταλῆ[σιν] [δ]φ(φικιαλ)οις, "to proceed with the officers sent for this purpose," which may illustrate the frequent NT sense of "commissioning," e.g. Mt 11¹⁰, 13⁴¹, Jn 20²¹, Rev 1¹. So BGU IV. 1141¹² (c. B.C. 13) ἐράτα οὗς ἀπέσταλκας καθ' ἕκαστον εἶδος, and in passive CPHerm 101⁵ (ii/A.D. or later, apparently) ἐνγράφω[ς] ἀ[π]εσταλμένος ὑφ' ὑμῶν. "To send for" something is ἂ. ἐπὶ c. acc. in P Flor II. 126⁸ (A.D. 254) ἐπελ αὐρίον αὐτοὺς βούλομαι ἀποστεῖλαι εἰς Βαρνεκίδα ἐπὶ τὸν σῖτον. Cf. *Preisigke* 174 (iii/B.C.) ἀποσταλῆς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τότε δεύτερον.

For ἀποστελλω = *rescribo*, see P Par 60⁴ ff. (B.C. 154) (= Witkowski², p. 78) ἀπόστυλόν μοι, πόσον ἔχει Πετευσο-ράπιος καὶ ἀπὸ ποίου χρόνου, P Oxy IV. 742²¹ (B.C. 2) ἀπόστυλόν μ[οι] πόσας δέσμας παρελήφας, "send me word how many bundles you have received" (Edd.).

For the possibility that in Ac 7³⁴ ἀποστελλω ἡ ABCDE is not a hortatory conjunctive (cf. Kühner-Gerth p. 219), but a present indicative, see Thumb *Hellen.* p. 18, where reference is made to a present form στεῖλω in the Pontic dialect. The form ἀφέσταλκα (*et sim.*) may be seen in the *Κοινή*: Meyer *Gr.* 326 gives five inscriptions containing it—add *OGIS* 5⁶⁶ (B.C. 311—letter of Antigonus to Scepsians), *ib.* 6⁴ (their reply), and *Magni* 46⁵, 87⁶ (after B.C. 159). It does not seem impossible, despite the late date of its appearance, that this form should be the survival of the original ἔστ. (for σεστ.).

ἀποστερέω.

In the Cnidian *defixio*, *Syll* 814⁵, we find τοὺς λαβόντας παρὰ Δ. παραθή[καν] καὶ μὴ ἀποδιδόντας ἄλ[λ] ἀποστεροῦντας: this brings together correlate verbs. Παραθήκην ἂ. will answer to the phrase in Pliny's letter to Trajan (96⁷) on the Christians' oath "ne depositum appellati abnegarent." C. H. Turner (*JTS* xi. p. 19 n.²) notes that in Mk 10¹⁸ ἂ. reads "ne abnegaveris," and *ac* "non abnegabis," which he regards as the key to the formula in Pliny. For ἂ. absolute, as in Mk I. c. and 1 Cor 7⁵, cf. the petition of the Serapeum Twins P Par 26²⁸ ff. (B.C. 163-2) (= *Selections*, p. 17) ἔτεροι τῶν ἐκ τοῦ Ἀσκληπείου δντες πρὸς χειρισμοῖς, παρ' ὧν ἔθος ἐστὶν ἡμᾶς τὰ δέοντα κομίζεσθαι, ἀποστεροῦσιν, "others connected with the Asclepieum in the administration, from whom it is usual for us to receive what we need, are defrauding." It is construed with an acc., as 1 Cor 6⁷, in P Par 31²³ (ii/B.C.) ἀποστεροῦντες [ἡμ]ᾶς: cf. P Oxy II. 237¹¹.²² (A.D. 186) τῆς ὑπολειπομένης ἐμοὶ κατοχῆν τῆς οὐσίας ἵνα μ' αὐτὴν ἀποστήται (I. -στερή-) "a desire to deprive me of the right which I retain over the property" (Edd.). For the more normal constr. c. acc. pers. and gen. rei, see BGU IV. 1024¹⁷.¹³ (iv/v A.D.) πολὺς δὲ ἔσχεν ἐνθυμῆσεις τὸν ἡδὴ κληθέντα (for κλιθέντα "lying dead") καὶ τῆς ἐσχάτης ἐλπίδας (I. -ος, of sepulture) ἀποστε[ρ]ῆσαι; P Ryl II. 114²⁰ (c. A.D. 280) οἰκίωται δὲ τῷ προκειμένῳ Σ. [ἐμὲ τὴν χήραν] μετὰ νηπίων τέκνων ἀεὶ ἀποστερεῖν, *ib.* 116¹⁶ (A.D. 194) βουλόμενοι ἀποστερεῖσαι τῶν ἐμῶν. The simplex occurs in the earliest dated papyrus, P Eleph 1⁷ (B.C. 311-0) (= *Selections*, p. 3) στερεῖσθαι ὅμ προσηνέγκατο πάντων. For the subst. see P Oxy I. 71¹⁰ (A.D. 303) ἐπὶ ἀποστερεῖσι τῇ ἡμετέρᾳ, "to my detriment" (Edd.).

ἀποστολή.

P Tebt I. 112^o (an account—B.C. 112) ὄφου εἰς ἀποστολήν Μουσάει. ρξ, P Oxy IV. 736¹² (c. A.D. 1) μύρου εἰς ἀποστολήν ταφῆς θυγατρὸς Φνᾶς, “perfume for the despatch of the mummy of the daughter of Phna:” and from the inscriptions Syll 924²⁸ (end of iii/B.C.) ἐπὶ τῷ ἀποστολᾷ τοῦ ἀνδρός, *ib.* 929²⁹ (? B.C. 139), *ib.* 210¹⁴ (iii/B.C.) τῶν χρημάτων συναγωγῆς τε καὶ ἀποστ[ολ]ῆς. It is thus the *nomen actionis* of ἀποστέλλω.

ἀπόστολος.

It is not easy to point to an adequate parallel for the NT usage of this important word, but it may be noted that in Herod. i. 21 (cf. v. 38) it is found = “messenger,” “envoy,” and with the same meaning in LXX 3 Regn 14^o Δ ἐγὼ εἰμι ἀπόστολος πρὸς σὺ σκληρός, cf. Symm. Isai 18². Reference may also be made to the interesting fragment in P Par p. 411 f. (B.C. 191), where, if we can accept the editor's restoration of the missing letters, we read of a public official who had sent to a delinquent a messenger bearing the orders he had disregarded—ἐπεσ[ταλ]κόντων ἡμῶν πρὸς σε τὸν ἀπ[ό]στολον. Cf. also a lexical extract cited by Nägeli, p. 23, ὁ ἐκπεμπόμενος μετὰ στρατιᾶς καὶ παρα-κενῆς ἀπόστολος καλεῖται: this is interesting as being coloured with the association found in Attic, though applied to a person.

Apart from its use in Attic inscriptions, as Syll 153 (B.C. 325) = “fleet,” “naval expedition,” ἀπόστολος is used for a “ship” in P Oxy III. 522 (ii/A.D.). In this document (cf. also P Tebt II. 486, ii/iii A.D.), which is an account of the expenses of corn-transport, it is of interest to notice that each ἀπόστολος is known by the name of its owner, e.g. λόγος ἀποστόλου Τριαδελφου, “account—for the ship of Triadelphus.” In P Oxy IX. 1197¹³ (A.D. 211) a different sense is required—ὅπταν τὰ ἐξ ἀποστόλων πλοῖα παραγένηται, where Hunt renders, “whenever the boats collected in accordance with the orders of lading arrive,” and cites P Amh II. 138¹⁰ (A.D. 326) (as amended by Mitteis, *Chrest.* II., p. 391) εἰς ἀποστόλου τῆς τάξεως, where a ship-master embarks certain loads “in accordance with the bill of lading of the Officium,” also P Lond 256(a)¹⁰ (A.D. 15) (= II., p. 99) ἀκολούθως τῷ [18 letters]ου ἀποστόλου, and CPI Herm 6¹¹ f. (cf. Wilcken *Chrest.* I., p. 522) ἐπ[ε] οἱ σοὶ ἐπιτροπ[ο]ι τοὺς καλο[υ]μένους ἀποστόλους [. δι] ὧν κελύειν α[ὐ]τοῖς ἔθος [τὴν] τοῦ σεῖτου ἐμ[β]ο[λ]ήν ποιέω[σ]ται (l. -θαι). In P Oxy X. 1259¹⁰ (A.D. 211-2) ἐξ ἀποστόλου τοῦ κρατίστου ἐπιτρόπου τῆς Νέας πόλεως “in accordance with the message of his excellency” (Edd.), the noun seems to be more general; but the papyrus concerns the shipment of corn to Alexandria. See further *Archiv* iii. p. 221 f. Since in early times the non-specialized and etymological meaning is found in Herodotus, and the other only in Attic writers, we see in the NT use the influence of Ionic on the Κοινή: cf. *Proleg.* pp. 37, 81.

ἀποστοματίζω.

We have no citations for this word, which is literary in classical and post-classical times. The difficulty in Lk 11²⁸ is the factitive sense, *q.s.* “to make repeat answers,” for which the only adequate parallel in Wetstein's long list is a use of the passive assigned by Pollux (i. 102) to Plato, = ὑπὸ τῶν διδασκάλων ἐρωτᾶσθαι τὰ μαθήματα, ὡς ἀπὸ στόματος

λέγειν τὸ αὐτό. It may be added that Grimm's reference to “στοματίζω—not extant” is misleading: the verb was formed directly from ἀπὸ στόματος, just as ἐνωτίζομαι from ἐν ὠτί, etc.

ἀποστρέφω.

P Leid Wxlv. 23 has the prayer Σάραπι . . . μὴ ἀποστραφῆς με. An amulet, the opening lines of which were published by Wilcken in *Archiv* i. 427, and tentatively dated iii/v A.D., is given in BGU III. 955, Κύριε Σαβαὼθ ἀπόστρεφον ἀπ' ἐμοῦ ὅσον (?) νόσον τῆς κεφαλ[ῆς]. That these should be the only occurrences of so common a word we can cite from papyri is not a little perplexing. It occurs once in Syll 389¹⁴ (A.D. 129), where Ephesus offers thanks to Hadrian as ἀποστρέψαντά τε καὶ τὸν βλά[πτ]οντα τοῦς λιμένας ποταμὸν Κεύστρον. Its literary record is plentiful, and it requires nine columns in HK, with nine occurrences in NT, and a good number in the early patristic writers included in Goodspeed's indices. It is also found in Apoc. Peter 8 of men who “pervert” righteousness—ἀποστρέφοντες τὴν δικαιοσύνην.

ἀποσύναγωγος

is “not found in prof. auth.” (Grimm): it is as naturally not quotable from our sources. This is of course just the sort of word that would have to be coined for use in the Jewish community.

ἀποτάσσομαι.

For the NT meaning “take leave of,” “bid farewell to,” as 2 Cor 2¹³, cf. BGU III. 884^{11.12} (ii/iii A.D. πρὶν οὖν ἀπέλθης πρὸς Χαιρήμονα, ἀνά(βαινε) πρὸς με, ἵνα σοὶ ἀποτάξομαι, “may say goodbye to you,” P Oxy VII. 1070⁶⁵ (iii/A.D.) Εὐδ[α]μων αὐτῷ ἀπετάξατο [λ]έγων ὅτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐρχόμενοι, “Eudaemon parted with him, saying, ‘At present we are not at leisure and are visiting others’” (Ed.). The meaning is stronger in P Oxy II. 298²¹ (i/A.D.) ἐπεὶ ἀποτάξασθαι αὐτῷ θέλω, where the context shows that the idea is “get rid of.”

The active ἀποτάσσω, which is not found in the NT, is “to appoint,” as in P Oxy III. 475²⁷ (A.D. 182) ἀποτάξαι ἐνα τῶν περὶ σὲ ὑπηρετῶν εἰς τὴν Σενέπτα, and in passive P Fay 12²⁷ (c. B.C. 103) τοὺς ἀποτεταγμένους τῇ κατοικίᾳ χρηματιστάς, “the assize-judges appointed for the settlement,” or “command,” BGU IV. 1061⁹ (B.C. 14) τὴν ἀποτεταγμένην πρὸς τῇ τηρήσει θυρωρόν, P Fay 20³⁰ (iii/iv A.D.) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὁρᾶν πᾶσιν αὐτοῖς . . . τὰ τῆς βασιλείας διοικούντα, “if they have all been commanded to watch the Emperor administering the affairs of his kingdom.”

ὁποτελέω.

The verb occurs P Tebt II. 276 (ii/iii A.D.), an astrological document, describing the effects (ἀποτελέσματα) due to the positions of the planets. Thus 14 Jupiter in conjunction with Mars (etc.) μεγάλας [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ, “makes.” This is in accord with the use in Lk 13²⁸ ἵνα ἀποτελῶ, and also in Jas 1¹⁶ ἡ δὲ ἁμαρτία ἀποτελεισθεῖσα ἀποκυεῖ θάνατον, where Hort (*ad L.*) has shown that ἀ. is “fully formed” rather than “full-grown.” In PSI 101²¹ (ii/A.D.) ἀποτελεισθῆναι (l. -ναι) γὰρ τὴν κόμην πάλαι ἀπὸ ἀνδρῶν κτ, νυνὶ δὲ εἰς μόνους κατηγνηκέναι ἀνδρας γ (who

had emigrated from inability to meet the heavier taxation) it seems to mean "the village once had a full strength of 27 contributors." (It should be noted that Prof. Hunt, in *The Year's Work* for 1912, p. 135, included this document among transcriptions which "show signs of inexperience.")

ἀποτίθημι.

The phrase of Mt 14³ (LXX *al.*) is found nearly in P Eleph 12 (B.C. 223-2) γεγράφμεν . . . τῷ φυλακίτη . . . ἀποθεσθαι αὐτοὺς εἰς τὴν φυλακὴν. The label on a mummy, *Preisigke* 3553, has ἀποθε(ειμένη) following ἔνδον ἐστίν, "is enclosed within." In P Flor II. 125³ (A.D. 254) τὰ ἀποτεθέντα γένη ἐν Φιλαργίδι is "the goods that were stored at P." So P Ryl II. 125¹⁴ (A.D. 28-9) τὰ ὑπὸ τῆς μητρός μου ἀποτεθειμένα ἐν πυρίδιπ ἐτι ἀπὸ τοῦ ἱε[ρ]οῦ Καίσαρος, "certain articles deposited in a little box by my mother as far back as in the 16th year of Augustus" (Edd.). A weakening of the sense of the verb is seen in the fourth century P Oxy I. 120¹³, παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποτίθαιται, "to stay with me until I know the position of my affairs" (Edd.).

ἀποτίνω.

The verb is very common—P Petr I. 16 (2)¹³ (iii/B.C.) ἐὰν δὲ μὴ διαγράψω [καλ] μὴ παράσχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτίσω ἡμιόλιον, P Par 13¹⁴ (B.C. 157) ἀποτίνει αὐτὸν τὴν φερνὴν παραχρήμα σὺν τῇ ἡμιολίᾳ, P Oxy I. 101⁴⁵ (lease of land, A.D. 142) δ' ἂν προσοφειλέσῃ ὁ μεμισθωμένος ἀποτίσάτω μετ' ἡμιολίας, *ib.* IV. 730³⁶ (A.D. 130) *al.* In an interesting contract of apprenticeship, P Oxy II. 275²⁷ (A.D. 66) (= *Selections*, p. 57) the father comes under a "forfeit" for each day of his son's absence from work—ἀ[πο]τεισάτω ἐκάστ[τ]ης ἡμέρας ἀργυρίου [δρ]αχμὴν μίαν. The verb is thus stronger than ἀποδίδωμι, and carries with it the idea of repayment by way of punishment or fine (cf. Gradenwitz *Einf.* i. p. 85 n⁴), a fact which lends emphasis to its use in Philon¹⁰. For the contrast between the two verbs, see P Gen I. 21¹⁴ (ii/B.C.), as restored by Wilcken *Archiv* iii. p. 388, ἐὰν δὲ μὴ ἀποδῶ καθὰ γέγραπται, ἀποτε[ι]σάτω [παραχ]ρήμα ἡμι[δ]όλιον, cf. BGU I. 190³ *II.*, 2nd fragment (Domitian), ἐὰν δὲ μὴ ἰσαποδῶ, ἀποτισάτω παραχρήμα μετ' ἡμιολίας[s], and a similar use of προσποτίσω in P Leid C¹¹.

From the inscriptions cf. *Kaibel* 509³ where a certain physician of Nicaea records—πολ[λ]ὴν θάλασσαν[ν] καὶ γαῖαν [π]ερὶ [νο]στήσας τὸ π[ε]ρωμένον ὧδ' ἀπέ[τ]εισα, *i. e.* "I died here," *Syll* 737⁹⁷ (ii/A.D.) of an ἰσβακχος "fined," etc. The word occurs in P Saïd Khan 1^a.²⁶ (B.C. 88) ἐὰν [δὲ] κ[α]ὶ ὁ Γαθάκης ὀλιγορήσῃ τὴν [ἀμπε]λον καὶ μὴ ποιήσῃ αὐτῇ[ν] ξαφον(?), ἀποτεινύντω τὸ αὐτὸ ἐπ[ί]τειμον: Radermacher *Gr.* p. 81 n³ mentions ζέννυμ for ζῶω, and ἀποτίνυμι in *Passio Scillitanorum* 6.

ἀποτολμάω.

Dittenberger prints the verb in *Syll* 803³⁴, but the context is so mutilated that the citation is at best only probable. The word has warrant from classical and Hellenistic literature.

ἀποτομία.

A rather curious use of the noun occurs in BGU IV. 1208¹.¹⁷ (B.C. 27) τῇ τὴν ἀποτομίαν τῆς ἀναβάσεως (the inundation of

the Nile). P Oxy II. 237^{ri}.⁴⁰ (A.D. 186) παρ' οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομή[ς]α, "amongst whom the severity of the law is untempered" (Edd.). Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly: the word does not suggest straining a statute, but simply exacting its provisions to the full. Wilcken (*Archiv* iii. p. 303) compares with this passage BGU IV. 1024^r.¹⁸ (iv/v A.D.—a collection of judgements in capital cases), where he reads ἐνόμισας λανθάνειν τ[ῇ]ν νόμων (he would emend τῶν ν.) ἀπο[τ]ομίαν καὶ τὴν τοῦ δικάζοντος ἐξουσίαν. Cf. Plutarch *De liberis educ.* 18 (p. 13D) δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πράττειν μινύναι. A further literary citation may illustrate the harsher side of the word—Demetrius *De Eloc.* 292 (ed. Roberts) κατὰ Φαλάριδος τοῦ τυράννου ἐροῦμεν καὶ τῆς Φαλάριδος ἀποτομίας, "we shall inveigh against the tyrant Phalaris and his cruelty."

ἀποτόμω.

For the adj. in its literal sense "cut off," cf. an inscription from Delos *BCH* xxvii. p. 102¹⁴⁹ (B.C. 250) τῶν στροφέων ἀτόμον μήκος πήχων πέντε. In *Cagnat* III. 360⁹ (Pamphylia, Imperial) ὀξείσι σιδηροῖς καὶ ἀποτόμοις is believed to describe regular sharp weapons dealt out to gladiators for combat, in place of the blunt ones which the *blasé* populace found insufficiently exciting. In *Wisd* 11¹⁰ it denotes God's retributive purposes towards Egypt, in contrast with His fatherly attitude to Israel at the Exodus.

ἀποτρέπω.

P Giss I. 20⁶ (ii/A.D.) ἡ ἐπιστολή σου τὴν [μέριμναν] ? . . .] ποὺ ἀπέτρεψεν [. . . It is unfortunate that this solitary citation for a verb common in literature should have no reliable context; but it is something that the word itself seems clear, and occurs in a woman's private letter, which proves it vernacular.

ἀπουσία.

For ἀ. in the NT sense of "absence" (Phil 2¹³), see P Amh II. 135⁵ (early ii/A.D.) μὴ ἀμελεῖν μου ἐν ἀπουσίᾳ τοιαύτῃ, "not to forget me in my long absence," BGU I. 195³⁸ (A.D. 161) κατα[φ]ρονθῆς ἐκ τῆς περὶ [τῇ]ν στρατίαν ἀπου[σ]ίας μου, *ib.* 242⁸ (Commodus) κατὰ τὴν ἐμ[ή]ν ἀπουσίαν, P Gen I. 3¹¹ (A.D. 175-80) κατὰ ἀπουσίαν. Elsewhere it is used in the sense of "waste," "deficiency," e.g. BGU IV. 1065¹⁵ (A.D. 97) δώσει ἐκάστου μναΐαλον [ἐπ]ὶ ἀπουσίας τετάρτην μίαν, P Oxy X. 1273³² (A.D. 260—a marriage contract) τῇ τούτων πάντων τρίψιν καὶ ἀπουσίαν εἶναι πρὸς τὸν γαμοῦντα "the responsibility for the wear and loss of all these" (Edd.). Cf. the use of the corresponding verb in Artem. I. 78, δὲ εἰς τὴν ἑαυτοῦ θυγατέρα ἀπουσιάζει, cited by Suidas *Lex.*, where ἀπρεπές is given as a meaning of ἀπόν. 'Απουσία was borrowed in Syriac to express a similar sense, as in the Acts of Thomas (iii/A.D.), according to Prof. R. H. Kennett (in a letter). The corresponding Greek (*Acta Thomae*, ed. Tischendorf, p. 196) has βρώσιν μηδεμίαν ὅλως ἀπουσίαν ἔχουσιν. But as late as P Oxy IX. 1223²⁰ (late iv/A.D.) διὰ τὴν ἀπουσίαν τοῦ γεούχου is still "owing to the absence of the landlord" (Ed.).

ἀποφέρω.

P Par 49²² (B.C. 164–58) (= Witkowski², p. 71) διὰ τὸ εἰς τὴν πόλιν με θάλειν δοῦναι ἀπενεγκεῖν. The verb occurs *ter* in the boy's letter P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102 f.), e.g. καλῶς ἐποίησες οὐκ ἀπένηχες (i.e. ἀπήνεγκες) με μετ' ἐσοῦ εἰς πόλιν, "So kind of you not to have taken me off with you to town!" For the verb with the added idea of violence, as Mk 15¹, see P Oxy I. 37^{1,18} (A.D. 49) (= *Selections*, p. 50) βούλεται ὄν[δ]ματι ἐλευθέρου τὸ σωματίον ἀπενεγκασθαι, "she wishes to (defend herself on the ground) that the foundling was carried off in virtue of its being freeborn," BGU I. 22²⁰ (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου, ἀπενέγκατο οἰχόμενος κίμενον ζεύγος ψελλ(ω)ν ἀργυρῶν, "he went up into my house, and carried off with him a pair of silver bracelets that were lying there": cf. also P Magd 1⁹ (B.C. 221) κατέσπειραν (τὸν κληρὸν) σησάμῳ καὶ σίτῳ καὶ ἀπενεγμένοι εἰσὶν παρὰ πάντα δίκαια. (The editor would read τὰ δίκαια.) Similarly P Ryl II. 154²¹ (A.D. 66) κατασπεύροντας καὶ ἀποφέροντας τὰ περιεσόμεν[α] ἐκ τ[ούτῳ], and P Leid B II. 17 (ii/B.C.), where two persons are reported to have carried some oil off for their own use (ἀπενεγμένοι εἰσὶν), BGU IV. 1060²¹ (B.C. 14), *al.* The active seems to be used in the same sense in CPHerm 9¹⁰, but the context is fragmentary. For the subst. see P Tebt II. 424⁸ (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλεις φόρους καὶ ἀποφοράς ἐπτά ἐτῶν, "let me tell you that you owe seven years' rents and dues." (Edd.)

ἀποφεύγω.

P Ryl II. 77²⁰ (A.D. 192) ἀναδεξιόμενος τὴν μέλινα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον' ἀποφεύγειν.

ἀποφθέγγομαι

occurs thrice in Vettius Valens, where the editor renders *vatiscinari*: p. 73²⁴ ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 112¹⁵ ἀποφθεγγόμενοι ἢ μανιῶνδεις ἢ προγνωστικούς ἀποτελοῦσιν, and 113¹ μανιῶνδεις ἑκστατικούς πτωματικούς ἀποφθεγγόμενους ἀπεργάζονται—he refers to Manetho i. 237. This is an extension in *malam partem* of the mantic note which Winer (*apf.* Grimm-Thayer) finds in the verb.

ἀπόχρησις.

One or two instances of the verb ἀποχράομαι may be cited to illustrate the expressive ἀπόχρησις, which is found in the Greek Bible only in Col 2²². *OGIS* 665¹⁶ (A.D. 49) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων = *abutentibus*: the Prefect Cn. Vergilius Capito issues an edict against the abuse of the *libera legatio*. P Hib I. 52⁷ (c. B.C. 245) κ[αὶ] ὁ[ὗ]ντων κλήρων ἀποκέχρηται ταῖς νομαῖς, "the holdings in which they have used up the pastures" (Edd.).

ἀποχωρέω.

In the interesting census return P Lond 260¹²⁰ (A.D. 72–3) (= II. p. 51) reference is made to the son of a man who had acquired the Alexandrian citizenship and ἀποκεχω εἰς τὴν ἰδίαν, "had returned to his own country," who consequently was to be reckoned as Alexandrian. Cf. P Lond 44¹⁸ (B.C. 161) (= I. p. 34) ἀπεχώρουν, and the illiterate P Fay 116²⁰

(A.D. 104) αἰὼν [ἀπο]χωρῶ πέμψω πρὸς (σὲ) εἴνα σε ἀσπάζομαι, "if I leave I will send to you to greet you."

ἀπρόσκοπος.

In the letter of a slave to her master, P Giss I. 17²² (Hadrian) ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθευσας, ἀλλὰ χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσομαι ἀπρόσκοπον, the context implies that ἀ. must be understood in the sense of "free from hurt or harm." So in the same family correspondence, *ib.* 22⁹ ἀ[ναλ]αμβανούσης σε ἀπρό[σκοπ]ον καὶ ἱλαρώτατον. In the same again, *ib.* 79¹⁰: ἵνα μετὰ φίλλας καὶ ἀπροσκόπως ἐξέλθωμεν ἀπ' αὐτῶν ἐπ' ἀγαθῶι "in Freundschaft und ohne Ärger und Anstoss" (Ed.). Under the form ἀπρόσκοπος, it is found in the late (apparently heathen) inscription from Messana, *IGSI* 404 Ἀνδρόβιος Δύκιος ναύκληρος ἔζησε ἀπρόσκοπος ἐτη λς (see Nägeli, p. 43) in the metaphorical sense of Phil 1¹⁰ "blameless."

It is clear that we need not be longer concerned with Grimm's note, already discounted by Thayer, that the adj. is "not found in profane authors."

ἀπροσωπολήπτως

naturally does not appear. It is witness only to the firm hold of πρόσωπον λαμβάνειν as a *term. techn.* in the vocabulary of Jews, derived from a literal translation.

ἄπταιστος.

In the lack of other citations this NT ἀπ. εἶρ. (Jude²⁴) may be illustrated from M. Aur. v. 9 τὸ ἀπταιστον καὶ εὖρον ἐν πᾶσι, "the security and happy course of all things," which depend on the faculty of understanding and knowledge. See also 3 Macc 6²⁰ ὁ τῶν πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

ἄπτομαι.

The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, *OGIS* 315⁵⁶ (B.C. 164–3) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις ἀεὶ διασκοποῦσιν (for -οῦντων) ἤπτετο μᾶλλον ἡμῶν, "urged his view upon us." In *Syll* 849⁶ (Delphi, B.C. 177–6, in dialect) εἰ δὲ τίς κα ἀπτηται Σωσίχας ἐπὶ καταδουλισμῶι, it means "lay hold of, appropriate." The active sense of "kindle," "set fire to," is illustrated by the magical papyrus P Lond 121⁵⁴⁸ (iii/A.D.) (= I. p. 101) ἀπτε δὲ λιβάνῳ, and appears thrice in a very illiterate iv/A.D. letter, P Oxy X. 1297¹² ἀπέστειλά σοι . . . διὰ Ἰλῖτος σφυρίδιον ἕν, ἀφαῖ αὐτὸν κείται (so *l.* 4⁷) "I sent you . . . by Ilis one basket for you to burn" (Edd.). The middle occurs in the recently recovered Greek Acts of the martyr Christina—PSI 27¹⁸ ff. (v/A.D.) εὐχαριστῶ σο[ὶ] ὁ πατήρ τοῦ κυ Ἰη Χυ, μὴ ἐνκατα[λίπης] με εἰς τὸν αἰῶν[α], ἀλλὰ ἐκ[τεινον] τὴν χεῖράν σου καὶ ἀφαῖ τοῦ πυρὸς τούτου καὶ σ[βέσον] τὸ ἐπ[αναστάν] ἐπάνω μου, [μ]ή ποται ἐπιχαρῇ Οὐρβανὸς ὁ τύρα[ννος] ἐπ' ἐμέ]. The familiar ἀπτεσθαι of healing wrought by touch may be illustrated by *Syll* 803⁵² (iii/B.C.—the Asclepieum at Epidaurus) ἰδοκεῖ αὐτῶι . . . τὸν θεὸν ἀψασ[θ]αί οὐ τὰς κοιλίας ἐκ τοῦ[του] τῶι Ἀνδρομάχαι (the suppliant) υ[ἱ]ὸς ἐξ Ἀρύββα ἡγίνε[το]. The opposite sense occurs in *ib.* 804²³ (*ibidem*, perh. ii/A.D.) ἤψατο δέ μου (sc. ἡ νόσος) καὶ τῆς δεξιᾶς χερὸς καὶ τοῦ μαστοῦ. MGr has ἀνάφτω "kindle," and the simplex in a special phrase, ἀψε σβύσει.

Ἀπφία.

To the examples from the inscriptions of this Phrygian proper name given by Lightfoot *Colossians*⁶ p. 306 f. add *Perg* II. 513 Ἰουλιαν Ἀπφίαν Δικιαννῆν, and *C. and B.* no. 309 (ii. p. 470—Apamea, pagan) Ἀπφία Παπίου μήτηρ. In *BL* xxvii. pt. ii. p. 145 Hatch cites three instances of the form Ἀφία from *PAS* iii. 482, 508, 594 (Pisidia and Phrygia). In noting that the name is not to be found in the Magnesian inscriptions Thieme (p. 39) quotes K. Buresch *Aus Lydien*, Leipzig, 1898, p. 44, to the effect: “Der Name (Ἀφίας) gehört einer grossen in W(est)-Kleinasien und besonders N(ord)-Lydien sehr verbreiteten Namenfamilie an, deren Mitglieder mit ππ, πφ, φφ, φ geschrieben erscheinen.” See also Radermacher *Gr.* p. 40 n¹, who supports from an early Lycian inscr. the spelling Ἀφφία (found in D).

ἀποθέω

occurs in P Fay 124¹⁹ (ii/A.D.) ἀνευ νομίμων ἡμᾶς ἀποθεῖσθαι: the editors render “illegally ousted.” The compound προσαπωθέω is found in a papyrus of Magdola (B.C. 221—published in *Mélanges Nicole*, p. 283) προσαπωσατό με εἰς τὴν φυλακὴν.

ἀπώλεια.

The weaker sense of ἀ. is illustrated by P Tebt II. 276³⁴ (an astrological fragment—ii/iii A.D.), where one who has acquired certain possessions ἐξωδισμὸν αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν, “will spend and lose them” (Edd.). Similarly in a series of nursing-contracts of the time of Augustus in BGU IV. we find the phrase ἐκτίνειν τὴν ἐκάστου ἀξίαν πλὴν συμφανοῦς ἀπωλείας, e.g. 1058²⁵ (= *Chrest.* II. 170), 1106²⁵, *al.* For the stronger meaning which we associate with NT usage, cf. the close of an ancient Coptic spell from the iii/A.D. Paris magical papyrus 1848^{ff} (= *Selections*, p. 114) ἐξελεθε δαίμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτοις, καὶ παραδιδωμὶ σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, “give you over to black chaos in utter destruction.”

ἄρα.

For εἰ ἄρα, *si forte*, as in Mk 11¹³, Ac 8²², cf. P Petr II. 13 (19)⁹ (middle of iii/B.C.) (= Witkowski,³ p. 19) εἰ δ' ἄρα μὴ ὁραῖς ὃν δυνατόν, P Hal 1^{viii}. 178 (middle of iii/B.C.), εἰ δὲ ἄρα δεῖ αὐτοῖς σταθμοὺς δίδο[σθ]αι π[α]ρὰ τῶν οἰκονόμων, διδόντων αὐ[τ]οῖς τοὺς ἀναγκαίους. See also P Oxy VII. 1070⁵⁰ (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θύλης μ[ε]τὰ σ[ο]υ Ἡ[ρ]ακλ[ε]ῖδ[η] τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι, “do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraïs” (Ed.): cf. P Amh II. 84²⁵ (ii/iii A.D.) . . .]μενος μὴ ἄρα τι πάθω.

ἄρα.

The interrogative ἄρα occurs in a curious interview with a Roman emperor, P Oxy I. 33¹⁷.⁷ (late ii/A.D.), where a condemned man asks who had recalled him, ἄρα ἡ σύγκλητος ἢ σὺ ὁ λήσταρχος; “Was it the senate, or you, the arch-pirate?” (Edd.). For the MGr use of ἀρά (ἀραγε[s]) in questions implying doubt (or refusal), see Thumb's *Handbook*, p. 180 f.

PART I.

ἄρα.

A sepulchral inscr. from S.W. Phrygia, *C. and B.* no. 466 (ii. p. 565), which Ramsay thinks Christian, mainly because of the name Amerimnos, has ἐὰν δέ τις αὐτῶν μὴ φοβηθῇ τούτων τῶν καταρῶν, τὸ ἀρᾶς δρέπανον εἰσέλθοιτο εἰς τὰς οἰκήσεις αὐτῶν καὶ μηδὲν ἐγκαταλείψεται. Here ἀρά might represent κατάρα, by the principle illustrated for verbs in *Proleg.* p. 115; but this does not apply in the closely similar no. 563 (Akmonia), where Jewish origin is argued. The noun may be quoted from a source where no suspicion of Jewish or Christian influence can come in—the end of the great inscr. of Antiochus I. of Commagene, *OGIS* 383²²⁸ (i/B.C.), παρανόμωι δὲ γνώμῃ κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀρᾶς παρὰ θεῶν ἐχθρὰ πάντα: cf. *Magn* 105⁵³ (ii/B.C.) νόμοις γὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκώλ[υ]το ἵνα μηδὲς ἐν τῷ ἱερῷ τοῦ [Διὸς] . . . [μ]ήτε ἐννέμῃ κτλ. For ἀρατός see *Syll* 303¹⁷ (ii/B.C.), ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶν] ἀπορουμένων δει[π]ρο[τι]θέντες γνώμην.

Ἀραβία.

For Ἀ. as the name of an Egyptian nome situated on the east side of the Nile, see P Lond 401¹⁰ (B.C. 116–11) (= II. p. 14), P Oxy IV. 709⁵ (c. A.D. 50). There would seem to be a reference to an Ἀραβία ἄνω in PSI 56¹¹ (A.D. 107), where see the editor's note.

ἀργέω.

In P Petr II. 4 (9)⁴ (B.C. 255–4) certain quarrymen complain νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σάμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμον, “but now we are idle (‘playing’) for want of slaves to clear away the sand”: cf. *ib.* 9 (3)⁷ (B.C. 241–39), ἐὰν ἀργῶσιν, and 14 (1a)⁹. Later instances of the verb are afforded by P Lond 131^{*} (farm-accounts, A.D. 78) (= I. p. 190 f.), P Oxy IV. 725³⁵ (A.D. 183), a contract of apprenticeship where provision is made that the apprentice shall have twenty days' holiday in the year, ἀργήσῃ δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἰκοσι: cf. ⁴⁰ ἐὰν δὲ πλεονας τούτων ἀργήσῃ, if he exceeds this number from idleness he is to make it good afterwards, *ib.* I. 121^{15t}. (iii/A.D.) μὴ ἀφῆς αὐτοὺς ἀργήσῃ ἔλους, “do not let them be wholly idle,” and P Fay 131¹⁸ (iii/iv A.D.) τὰ ταυρὰ (/. -ικὰ) μὴ ἀργέτωι. Add P Flor I. 101⁹ (late i/A.D.) ἐὰν ἀργήσῃ[ται?] εἰς ἔξ ἡμῶν, P Lond 1170 *verso*⁴⁵ (A.D. 258–9) (= III. p. 194) λόγος ἐργατῶν ἀργησάντων, *ib.* 1173¹⁰ (A.D. 125) (= III. p. 208) *al.* For ἀργῇ in P Lond 131 *recto*⁴⁹ (A.D. 78–9) (= I. p. 171) the editor conjectures ἀργέτωι, or some other variant of ἀργέτωι, in the sense of “taking holiday”: cf. Mayser, *Gr.* p. 84. The absence of the suggestion implied in our “idle” is well seen in P Oxy VIII. 1160¹⁴ (iii/iv A.D.) διμήνου δὲ ἡργηκα ὄδη, εἰ μὴ ἡμέλλα ὑμῖν πᾶσι (i.e. πᾶσι) ἄλλα πέμπιν, where there is no thought of apology for the two months. The word may be used of inanimate things, as of ships in P Petr II. 20¹¹.¹¹ (B.C. 252) ὅπως . . . μὴ ἀργῇ τὰ πλοῖα, and of a garden in P Flor II. 262⁹ (iii/A.D.) ἐπὶ ὁ κήπος ἀργεῖ: this is correlate with the use of the causative καταργεῖ in Lk 13⁷. In MGr the verb means “delay, come too late,” an easy development from the idea of “idling, dawdling”: this might indeed be taken as corroborative evidence for the connotation

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of blameworthy "idling" which appears in NT, but not in our vernacular sources, as noted above.

ἀργός.

The various connotations of the verb appear in its source, the adj. ἀργός (ἀφ' ἑργός), the opposite of ἐνεργός, "at work". Thus in P Lond 915⁸ (a census-return of A.D. 160-1) (= III. p. 27) a certain Apollonius is described as belonging to the "leisured" class of Memphis (τῶν ἀπὸ Μίμφως ἀργῶν, a "practically certain" reading): cf. for the same description BGU III. 833⁵ (A.D. 173-4). In BGU IV. 1078⁸ (A.D. 39) a man writes to his sister, ἐὰν λάβω τὰ κεράμια (? κεράμια), ὁφίμαι τί με δεῖ ποιεῖν· οὐ γὰρ ἀργὸν δεῖ με καθήσθαι. P Lond 1170 verso⁴⁷⁴ 483 (see below) has ὄνος ἂ ἀργός, "travelling light," as against others with loads. In P Flor I. 14⁴¹ and P Amh II. 97⁹ (both ii/A.D.) ἑλαιουργίου ἀργού = "an oil-press which is out of working order"; similarly P Oxy X. 1269²² (early ii/A.D.) ἐτέρα (sc. κιβωτός) ἀργή "another out of use" (Edd.). In Syll. 533²³ (iii/A.D.), τὸ ἀργόν is opposed to τὸ πεφυτευμένον: so ib. 233⁸ (soon after B.C. 229) τῆς χώρας διὰ τοὺς πολέμους ἀργού καὶ ἀσπόρου οὐ[σ]ης. In MGr ἀργά = "too late": cf. the note on the development of MGr ἀργῶ above.

The derived noun ἀργία "holiday" may be seen in P Petr III. 40 (a)¹², and in a diary of Heroninus, steward of property at Theadelphia (A.D. 258-9), P Lond 1170 verso²⁸⁴ etc. (= III. p. 202): against each day of the month is entered the work done thereon, but we have the 10th, 21st, and 24th marked ἀργία. It is open to question whether this neutral meaning should not be applied in Wisd 13¹², where ἀργίας and ἀνέσιως seem to stand by parallelism alike for "leisure": cf. RV mg. and our note on ἀνεσις. In that case the workman spends his working hours and the best parts of the wood in making something useful: the leavings of the wood are carved into an idol by his "holiday diligence" and the "skill of his spare time." Notice might be taken of the neat word-play on ἀργά . . . ἔργα in the context (14⁶): it recalls Henry Bradshaw's brilliant and convincing emendation in 2 Pet 3¹⁰, τὰ ἐν αὐτῇ ἔργα < ἀργά > εὐρεθήσεται.

ἀργύρεος.

The adj. in its contracted form (as in 2 Tim 2²⁰, Rev 9²⁰) is found in P Lond 191¹¹ (an inventory of household furniture, A.D. 103-17) (= II. p. 265) φύλλια ἀργυρᾶ ὀκτώ: cf. P. Lond 124²⁶ (iv/v A.D.) (= I. p. 122). Constant association with χρυσοῦς produced a mixture of flexion in the fem.: thus ἀργυρῇ BGU II. 388¹¹ 22 (ii/iii A.D.), -ῇν P Leid W xiii. 22 (ii/iii A.D.), but χρυσᾶν Rev 1¹³, P Lond 124²⁶ (iv/v A.D.) = I. p. 122). For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayser Gr. p. 293), see 1 Esr 6¹⁷ Α τὰ χρυσὰ καὶ τὰ ἀργύρεα (ἀργυρᾶ B), and cf. the long British Museum magic papyrus P Lond 121⁵⁸¹ (iii/A.D.) (= I. p. 102) ἐπιγραφόμενον ἐπὶ χρυσοῦ πετάλου ἢ ἀργυρέου, and OGIS 480⁶ (Ephesus, ii/B.C.) Ἄρτεμιν ἀργυρεάν καὶ εἰκόνας ἀργυρέας δύο. See further Helbing Gr., p. 34 f.

The form ἀργυρικός = "of money" generally is common both in the papyri and the inscriptions, e.g. P Amh II. 31⁶ (B.C. 112) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἀργυρικὴν πρόσδοσιν

"rents in corn and taxes in money" (Edd.), P Grenf I. 21¹⁶ (B.C. 126) ὅ)πάρχοντά μοι πάντα σύμβολα(λά) τε σιτικά [κα] ἄργυ(ρικά) "all contracts belonging to me of corn and of money," OGIS 90²¹ (the Rosetta stone, B.C. 196) δαπάνας ἀργυρικός τε καὶ σιτικός μεγάλος: cf. BGU I. 14¹¹ 2 (A.D. 255) λόγος ἀργυρικός λημμάτων καὶ ἀναλωμάτων, ib. 15¹ 13 (A.D. 194) πράκτορα ἀργυρικῶν.

ἀργύριον.

In the marriage contract P Eleph 1¹¹ (B.C. 311-10) (= *Selections*, p. 3) provision is made that in certain circumstances the bridegroom shall repay the bride ἀργύριον Ἀλεξανδρείου (δραχμάς) Ἄ, "1000 drachmas of Alexander's coinage." According to the editor, this is "perhaps the earliest documentary mention of Alexander's coinage," unless Syll 176 is about two years older. In P Amh II. 40²¹ (ii/B.C.) mention is made of a bribe consisting of ἀργύριον στα(τήρας) ἦ, "eight staters of silver," by means of which a certain Epiodorus secured a fresh division of land in the interests of the temple of Socnopaeus. For a similar use of ἀργυρισμός and ἀργυρίζομαι see Wilcken *Archiv* iv. p. 174.

ἀργυροκόπος.

For this designation in Ac 19²⁴ (cf. LXX Jud 17⁴, Jer 6²⁰) of Demetrius, who was probably master of the guild for the year, see Ramsay *CBE*⁵, p. 128, and cf. an order of payment of early i/A.D. published by Milne amongst the Hawara Papyri, *Archiv* v. p. 382, no. 68, χρημάτων(ν) Ἄ [. . .] Ἀπολλωνίου ἀργυροκό(π)ω, and BGU III. 781¹⁴ 5 (i/A.D.) ἄλλα (sc. πινάκια) ὅτ(ι)α μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινόῃ(τι) διὰ Ἀπολλωνίου ἀργ(υρ)οκόπου, P Giss I. 47²⁸ (Hadrian) Διονυσ(ί)ου τοῦ ἀργυροκόπου. P Flor I. 71⁶⁸, P Oxy VIII. 1146¹², P Lond 983¹ (= III. p. 229) (all iv/A.D.), and Syll 873¹ (ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοχῶν) also show it. For ἀργυροκοπεῖν see *CIA* II. 476³⁰ (c. B.C. 100).

ἄργυρος.

The distinction between ἄργυρος "s ver" and ἀργύριον "silver used as money," which in classical Greek has exceptions on both sides, is generally observed in NT: ἀργύριον in 1 Cor 3¹² and ἄργυρος in Mt 10⁹ are the only clear exceptions. In the papyri ἄργυρος is as rare as ἀργύριον is ubiquitous. It figures frequently in P Leid X, a very long document dealing with metallurgical subjects (iii/iv A.D.). P Par 60 bis²² (c. B.C. 200) has ἀργύρου στατήρων, and BGU III. 992¹¹ 5 10 (B.C. 160) χαλκοῦ πρὸς ἄργυρον, but in P Lips I. 64²⁷ (iv/A.D.) δ(ργ)υρον (curiously abbreviated) is "Geld". Silver as a metal is thus the prevailing sense in the few occurrences we can report from papyri, while ἀργύριον for money appears many hundred times. The differentiation affects a well-known compound in *C. and B.* no. 300¹⁴ (ii. p. 466—Apamea) ἀργυριοταμειύσαντα for ἀργυροτ. There are sundry derivatives of ἄργυρος, of which we might mention ἀργυρώνητος, occurring in P Saïd Khan 1¹⁶ (B.C. 88) τὴν ἄ. ἀμπελον, P Lond 198¹¹ (A.D. 169-77) (= II. p. 173), BGU IV. 1105²¹ (B.C. 11) καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρειν χρήται ὡς οὐδὲ ἀργυρωνήτῳ "treats me as he would not treat a thing he had bought"—the reading is not certain.

In the LXX the disparity between the frequency of ἀργυρος and ἀργύριον is just what it is in papyri. In MGr ἀργυρος is the metal.

Ἀρεσπαγίτης.

The form Ἀρεσπαγίτης is found *Michel* 687⁸⁸ (end of iii/B.C.), *ib.* 823⁷ (B.C. 220).

ἀρέσκεια.

For the bad sense which prevails in classical writers (see Lightfoot on Col 1¹⁰) a new literary citation may be made from Philodemus (i/B.C.) *Περὶ κολακείας* (in *Rhein. Mus.* lvi. 623) ἀνευ τῆς τοιαύτης ἀρέσκειας. But P Oxy IV. 729⁸⁴ (A.D. 137) is a close parallel for Paul's use: ποίησονται τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταλοῦς πρὸς ἀρεσκί[αν] τοῦ Σαραπίωνος, "they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion" (Edd.). (We spell -εια on historical grounds, regarding the MSS. as inadequate witnesses for ει and ι: see *Proleg.* p. 47). Deissmann *BS* p. 224 cites an additional witness from an inscription, testifying with many passages in Philo to a use of ἀρέσκεια in a good sense—including even a relation towards God—wholly independent of NT. We may compare his inscription with a nearly identical phrase in *Priene* 113⁷⁸ (i/B.C.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἐξοικεῖτο πρὸς τὴν εἰς τὸ πλῆ[θος] ἀρέσκειαν.

ἀρέσκω.

For the idea of *service* in the interests of others which underlies several of the NT occurrences of this verb (1 Th 2⁵, Rom 15^{1,2}, 1 Cor 10³³), we may compare its use in monumental inscriptions to describe those who have proved themselves of use to the commonwealth, as *OGIS* 641 (A.D. 246-7) Ἰούλιον Αὐρήλιον . . . οἱ σὺν αὐτῷ κατελθόντες . . . ἀνέστησαν ἀρέσαντα αὐτοῖς, ταμῆς χάριν, *ib.* 646¹² (iii/A.D.) Σεπτίμιον Οὐδρόδην] . . . ἀναλίσσαντα καὶ ἀρέσαντα τῇ τε αὐτῇ βουλῇ καὶ τῷ δήμῳ. For a wider sense see the interesting petition of a Jew of Alexandria in the 26th year of Augustus, who, after describing himself as μεταλαβὼν καθ' ὃ δυνατόν καὶ τῷ πατρὶ [τῇ]ς ἀρεσκείας παιδείας, goes on to state that he runs the risk τῆς ἰδίας πατρὸς στερηθῆναι (BGU IV. 1140⁵). In PSI 94⁶ (ii/A.D.) a woman writes gratefully ὅτι ἤρρεσε καὶ τῷ παιδί ἡ ποδὶς, καὶ προσεδρεῖει ἰς τὰ μαθήματα: cf. BGU IV. 1141²⁴ (Aug.) ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι οἷμαι κάγω τὴν φίλιν σὺν θάλῳ ἀμειπ[ον] ἑματὸν ἐτήρησα. In P Oxy VIII. 1153²⁵ (i/A.D.) a man sends his son a piece of fabric, telling him to show it to a third man and write as to the colour, ἵνα αὐτῷ ἀρέσκη. Similarly in P Giss I. 20²⁵ (ii/A.D.) ὁποιον δέ σοι χρῶ[μ]α ἀρέσκει, [δὴλω]σον δὲ ἐπι[σ]τολῆς ἢ μικρὸν ἐρ[γο]ν αὐτοῦ π[έ]μψον—a woman is writing to her husband about some wool she is working for him. (Ought we perhaps to supplement ἐρ[γο]ν from the previous line, instead of ἐρ[γο]ν, "a little wool of that (colour)";?) The same lady's mother writes to the husband in 22²⁵ ταῦτα καὶ θεοῖς [ἀρ]έσκει[ς], but then unfortunately becomes illegible, though a small space suggests to the editor that the sentence ends there: in that case ταῦτα is her earnest wish to see her son-in-law safe home. The verb remains in the

vernacular to-day with meaning unchanged, but (normally) a less irregular present ἀρέζω.

ἀρεστός.

The adj. is very common. P Hib I. 51⁴ (B.C. 245) πρ[ι]έμενος λάμβανε ἀρεστὰς τ[ι]μῆν ὑπογεγραμμένων, "accept, if satisfactory, and buy at the prices below written" (Edd.). P Grenf II. 24¹⁴ (B.C. 105) παρεχέσθω (sc. τὸν οἶνον) μόνιμον καὶ ἀρεστὸν ὡς Ἀθῶν α, "wine that will keep and be satisfactory till Athyr 1st." P Amh II. 48⁸ (B.C. 106) χορηγοῦντες κενώματα ἀρεστά, "providing acceptable vessels" (Edd.). In P Tebt II. 342¹⁷ (late ii/A.D.) a pottery is described as λίθοις ἀρεστοῖς ἐξηρτισμένον, "newly fitted with stones in good order": so ^{22, 25}. Cf. *Syll* 522¹⁷ (iii/B.C.) οἶνο[ν] παρέχειν ἀρεστὸν, and for the adverb *Michel* 456¹⁵⁸ (ii/B.C.) ἀποδείχασιν οἱ ἐπιμελητὰ τῇ βουλῇ συντελεσμένα πάντα τὰ ἔργα ἀρεστῶς, BGU IV. 1119²¹ (B.C. 5) τὰ προσήκοντα ἔργα πάντα καθ' ὅρα[ν] καὶ κατὰ καιρὸν ἀρεστῶς. The collocation of εὐάρεστος and δόκιμος in Rom 14¹⁸ is closely paralleled in P Amh II. 89⁸ (A.D. 121) τὸ (i. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστον (i. ἀρεστὸν), if the editors' certain emendation be accepted. So P Flor I. 1⁶ (A.D. 153) ἀργύριον δόκιμον νομειτευμένον ἀρεστὸν: P Lond 938⁸ (A.D. 225) (= III. p. 150), *al.*

Ἀρέτας.

The form Ἀρέτας (for rough breathing see WH *Intr.* p. 313) instead of Ἀρέθας may, as Deissmann (*BS* p. 183 f.), following Schlüter *Geschichte* i. p. 738, has suggested, be due to a desire to Hellenize the barbaric name by assimilation to ἀρετή.

ἀρετή.

The limitation of this word to four occurrences in NT—and two of them in 2 Pet—may possibly be connected with the very width of its significance in non-Christian ethics: it had not precision enough for large use in Christian language. If Brugmann is right in connecting it with ἀρε-σκα *Kurzgef. vergl. Gr.* p. 519), this vagueness was there from the first. Our "virtue" is too narrow for a word which had nearly all the forces of our adj. "good": cf. Prof. G. Murray, *Greek Epic*, p. 57. Some Κοινή instances may be quoted. P Hib I. 15²⁵ (a rhetorical exercise, about B.C. 280-40): the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀπόδειξιν ποιησάμενους τῆς αὐτῶν ἀρετῆς, "in a timely display of their prowess" (Edd.). In the ordinance of Ptolemy Euergetes II., P Tebt I. 510⁶⁸ (B.C. 118), certain officials are warned not τὴν ἐν ἀρετῇ καίμηνον βα(σιλικήν) γῆν παραιεῖσθαι τῶν γεω(ργῶν) μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, "to take the richest Crown land from the cultivators by fraud or cultivate it at choice." The editors quote Hesychius ἀρετῶσιν ἄρεταίνουσιν, εὐδαιμονοῦσιν, ἐν ἀρετῇ δισιν. It is thus possible that we have here earlier evidence for ἀρεταί = *laudes* in the LXX (see Deissmann *BS* p. 95 f., Hort 1 *Pet* p. 128 f.), as if "land in esteem." The other new meaning brought out by Deissmann (*ut supra*) "manifestation of power" (as 2 Pet 1⁸) may also be further illustrated. Thus in *Syll* 784³ (iv/B.C.) Ἀθηναῖαι Μένεα ἀνέθηκεν εἴην ἰδοῦσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετή as signifying "vim divinam

quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. *ib.* 806¹⁰ (Crete, early Empire) *πλείονας ἀρετὰς τοῦ θεοῦ* and *ib.* 807⁵ (c. ii/A.D.) where after a miraculous restoration of a blind man the people rejoice *ὅτι ζῶσαι ἀρεταὶ ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἀντωνίνου*. There is suggestive force in this rejoicing of the pagan crowd to find that "powers" of Asclepius were still "alive" in those dark days.

A few miscellaneous references may be added. With the list of virtues in 2 Pet 1^{5f.}, cf. *OGIS* 438^{9f.} (i/B.C.) *ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκοντα πίστει καὶ ἀρετῇ καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ καὶ περὶ τοῦ κ(ι)ν(οῦ) συν-φέροντος τὴν πλείστ(η)ν εἰσεννεγμένον σπουδὴν* (see *BS* p. 360ff., *LAE* p. 322). In the invitation to celebrate Hadrian's accession to the Imperial throne, the new Emperor is described as one *ὃς πάντα δούλα [δὲ] ἀρετὴν κ[αὶ] πατρὸς τύχην θεοῦ* (P Giss I. 3^{6f.}). A sepulchral epigram from Hermupolis (PSI 17^{11,2}, iii/A.D.) begins—[Ο]ὗ γὰρ ἐν ἀνθρώποισιν ἐὼν ἐβράδιζεν ἐκείνην τὴν ὁδὸν ἣν ἀρετῆς οὐκ ἐκάθηρε θέμις. And in the later papyri the word is frequent as a title of courtesy. e.g. P Oxy I. 60^{4f.} (A.D. 323) *ἀκολούθως τοῖς κελευσθεῖσι ὑπὸ τῆς ἀρετῆς τοῦ κυρίου μου διασηματότου ἡγούμενος Σαβινιανού, ἰδ.* 71^{11,18} (A.D. 303) *εἰ σου δόξειεν τῇ ἀρετῇ*: cf. P Lips I. 40^{11,20,III,9,18} (iv/v A.D.), P Grenf II. 90¹¹ (vi/A.D.) *al.* The same usage is found in Jos. *Antt.* xii. 53: cf. our "Excellency."

ἀρήν.

Of the nominative of this word (*ἄρην*, declined according to the primitive model still normal in Sanskrit, and traced in *κύνων κυνός*, *caro carnis*, etc.), we have no occurrences except in early times (Attic, Coan and Cretan inscriptions): see Searles, *Lexicographical Study* (Chicago, 1898), p. 21. The oblique cases, although there is only one occurrence in the NT (Lk 10³ *ἀρνάς*), are by no means obsolete in the *Κοινή*: thus *ἀρνός* P Tebt I. 117³⁵ (B.C. 99), and even P Lond 125 *verso*² (magical, v/A.D.) (= I. p. 123) *αἵματι δ[ρ]νός μελανος*; *ἀρνες* P Hib I. 32¹¹ (B.C. 246); *ἀρν(ασ)ι* P Amh II. 73⁵ (A.D. 129-30); *ἀρνας* BGU I. 133⁶ (ii/A.D.), PSI 40³ (A.D. 129), P Oxy I. 74³ etc. (A.D. 116); PSI 56⁸ (A.D. 107) *ἀρνες*, and so P Hawara 322⁴ (Antoninus) (in *Archiv* v. p. 394). Mayser's instance from P Magd 21⁴ must be dropped: see the new edition. *Kathel* 1038²⁸ (Attalia, an oracle of Cybele) *ὡς ἀρνα[ς] κα[τ]έχουσι λύκοι*: cf. Lk 10³. The replacing of this irregular noun by the only formally diminutive *ἀρνίον* is normal. The distinction in use between this word and *ἀμνός* seems beyond our power to trace: van Herwerden (*s.v.* *ἀρήν*) cites a grammarian who makes this a lamb less than a year old, *ἀμνός* one over a year.

ἀριθμέω.

The ordinary use of the verb is for "payment": cf. P Giss I. 8² (A.D. 119) *τῇ[ν] συμ[φ]ωνηθεῖαν (l. .σαν) τιμὴν τῷ Ἀπολλωνίῳ ἀρ[ι]θμήσας*, P Oxy III. 486²³ (A.D. 131) *ἀριθμήσασα τιμὴν αὐτῶν*, P Lille I. 3⁴⁰ (after B.C. 240) *καλῶς ποι(ήσεις) [συ]ντάξας ἀρ[ι]θμήσας ἡμῖν τὸ γινόμενον ὀψώνιον τοῦ Δωλίου μ[ην]ός, al.* In P Leid C^{11,10} (p. 118) (the dream of Ptolemaeus, ii/B.C.) *ὁλομαι ἀρειθμεῖν με* seems to refer to "counting" days: ten lines higher the verb means "pay." BGU II. 620⁶ (ii/A.D.) *ἡριθμήθημεν* has a

lacuna following, but has reference apparently to numeration. The subst. *ἀριθμησις* occurs in P Ryl II. 99¹³ (iii/A.D.) *διαγράψω . . ταῖς εἰσθημέναις ἀριθμήσεσιν* "in the customary instalments" (Edd.). It is common in the phrase *εἰς ἀριθμῶσιν μηνός*, as BGU I. 25⁴, 41⁵ (both ii/iii A.D.), *Preisigke* 1090² (ostrakon, A.D. 161). There is a further derivative *ἀριθμητικός*: Wilcken (*Ostr.* i. p. 351, cf. *Archiv* iv. p. 174) makes τὸ *ἀ.* an impost for the maintenance of the *ἀριθμηταί*, but GH (P Tebt II. p. 197) regard it rather as a tax on land: cf. BGU I. 236⁹, 330⁷ (both ii/A.D.). It is MGr, as is *ἀριθμός*. We may take the opportunity of noting the remarkable parallel to Mt 10²⁰, Lk 12⁷ in the new fragment of Alcaeus (vii/vi B.C.), P Oxy X. 1233, fr. 81⁰ . . *ἵς παρὰ μοῖραν Δίος οὐδὲ τριχ[]* . . (see the note).

ἀριθμός.

P Petr II. 161³ (middle iii/B.C.) (= Witkowski², p. 12) *ἡκούσ[α]μεν ἀριθμὸν ἔσσεσθαι ἐκ τῶν Ἀρσινος[ω]ν*, P Gen I. 16¹³ (A.D. 207) *τοὶ τοῦτου ἀδελφοὶ ὄντες τὸν ἀριθμὸν πέντε*. For the LXX *ἀριθμῶ* = "few" in Num 9³⁰, Ezek 12¹⁶ (Thackeray, *O.T. Gram.* p. 39), cf. P Oxy IV. 742¹¹ (B.C. 2) (= Witkowski², p. 128) *παράδος δέ τινα τῶν φάλων ἀριθμῶ αὐτάς (sc. δεσμάς)*, "deliver a few of them," rather than "deliver them accurately counted" (as Wilcken *ap.* Witkowski). But note the combination in P Oxy X. 1270²⁸ (A.D. 159) *ἀριθμῶ πλήρ[ε]ς*: so *ib.* 1273²¹ (A.D. 260) with *ἀριθμοῦ*, and 1261¹⁰ (A.D. 325). Another use appears in BGU IV. 1085²⁵ (A.D. 171) where P. M. Meyer restores *περὶ τῶν . . ἀριθμῶ τριάκοντα ἐντυχὲ τῷ στρατηγῷ*: *ἀριθμῶ* is "a kind of rubric"—"heading no. 30," or the like. *OGIS* 266⁶ (iii/B.C.) *ὑπὲρ τῶν τὸν ἀριθμὸν ἀποδόντων τὸν κύριον*, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the *Mittheilungen* of the Rainer Collection I. i. p. 113 ff.: thus 99 is the *ἀριθμός* of *ἀμήν* (α + μ + η + ν = 99) and the mystic Ἀβρασάξ is the number of the year, since its letters numerically total 365 (see P Leid Wiv²⁰). For the application of this principle to the "number" of the Beast (Rev 13¹⁸), with illustrations from Greek *graffiti* from Pompeii (so before A.D. 79), see Deissmann *LAE* p. 276 f.: one of them is *φιλῶ ἧς ἀριθμὸς φμῆ*, "I love her whose number is 545." The case for a Greek rather than a Hebrew gematria in a Greek book is undeniably strong. Deissmann, *l.c.* refers to the dictionaries under *ισόψηφος*. We may cite from *Cagnat* IV. 743^{7f.} (= *C. and B.* no. 232—a metrical epitaph by a Jew of the time of Alexander Severus) a good instance of the gematria in Greek—*ισόψηφος δυοὶ τούτους Γάιος ὡς ἄγιος ὡς ἀγαθὸς προλέγω*: both adjectives total 284, agreeing with the number of his own name.

ἀριστερός.

For the phrase *ἐξ ἀριστερῶν* (as Lk 23³³) cf. P Ryl II. 153⁴⁷ (A.D. 138-61), BGU I. 86²⁷ (ii/A.D.), P Gen I. 43⁴ (A.D. 226). The adj., it need hardly be said, is very common in the personal descriptions of appellants, witnesses, etc., in legal documents. Cf. also for the sake of the curious side-light which it throws upon the daily life of Arsinoe the complaint which a woman lodges against Petechon, the male attendant in the women's baths, that he threw hot water over her and *κατέκανυεν τήν τε κοιλίαν καὶ τὸν ἀριστερὸν μηρὸν*

ἔως τοῦ γόνατος (P Magd 33 *recto*⁴, B.C. 221). The adj. is still in use.

Ἀριστόβουλος.

A widely spread name: cf. *Michel* 372⁶ (Leros, ii/B.C.), *ib.* 594¹⁹ (Delos, B.C. 279), *Magn* 304⁴, *Priene* 313⁴⁰.

ἄριστον.

P Oxy III. 519¹⁷ (ii/A.D.) παιδίοις ἄριστον ὀβ(ολοί) 5 is presumably the account of a meal, which from the price was probably a light one! So *ib.* IV. 736²⁸ (c. A.D. I) πρᾶσων ἄριστον γεῖν(ου) (ὀβολός) "leeks for the weaver's breakfast" (Edd.). P Tebt I. 112 introd.¹⁷ (B.C. 112) ἄριστον σὺν Ἑλιοδώ(ρωι) Ἀθη() εἰ, *ib.* 116³⁸ (late ii/B.C.) σῦκα ἐπὶ ἄριστον ι. A more considerable meal seems intended in P Tebt I. 120⁸² (ii/B.C.) εἰς τὸ Ἰσιήν τοῦ ἄριστ[ο]υ ιε—it was a repast in the temple of Isis. *ib.* 121⁸² (ii/B.C.) ὀψον ἐπ' ἄριστον ξ. We have not noticed the verb ἄριστάω.

ἀρετός.

To the occurrences of this rare word we can now add BGU I. 33⁵ (ii/iii A.D.) περὶ τῶν λοιπῶ[ν] ἔργων σου ἀρετὸς γ[ε]νοῦ. We seem to have the adverb in the mutilated conclusion of BGU II. 531^{11, 24} (ii/A.D.) εἰάν θ[ε] . . .] ἀρετὸς [ε]χη[] . . . Vettius Valens, p. 304²⁸, has καὶ ἦν ἀρετὸν κατὰ τοὺς λοιποὺς εἶσαι. *Kaibel Praef.* 288c¹⁰ shows ἀ[ρ]κετὰ τρι[ς]—these three deaths suffice: the god is entreated to be satisfied. (The word is MGr.)

ἀρκέω.

For an impersonal use of ἀρκέω, as in Jn 14⁸, see P Lond 964¹² (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[ό]σας φακῶν ἵνα ἀρκέσ[η] ἡ[μ]ῖν, and cf. the late P Oxy I. 131¹¹ (vi/vii A.D.) where, with reference to a disputed inheritance, it is stated that a father bequeathed half an acre of his land to a son, saying that it "is enough" for him—ὅτι ἀρκεῖ αὐτῷ τὸ ἡμιαρούριον. For the middle and passive, cf. P Giss I. 68^{12 ff.} (ii/A.D.) ἡγάρασα γὰρ ἐνθάδε τριακοσίων δραχμῶν κ[α]ὶ οὐκ ἀρκεῖται, and P Goodsp 5²⁹ (ii/A.D.) ἀρκουμένων ἡμῶν τῇδε τῇ διαστολῇ with the simple dative, as Lk 3¹⁴: so P Lips I. 33^{11, 11} (A.D. 368) Νεμεσιλλαν καὶ Διονυσίαν ἀρκεσθῆναι προ[ε]β[ε]λ β[ο]υλόμενος, CP Herm 9¹¹ οὐδὲ τούτοις ἀρκεσθέντες, *ν. l.* It has ἐπ[ί] (as 3 Jn¹⁰) in P Lond 45¹³ (B.C. 160–59) (= I. p. 36) οὐκ ἀρκεσθέντες ἐφ' οἷς ἦσαν διαππραγμένοι, and P Tor I. 1^{11, 18} (B.C. 116) (= *Chrest* II. p. 32) οὐκ ἀρκεσθέντες δὲ ἐπὶ τῷ ἐνοικεῖν ἐν τῇ ἐμῇ οἰκίᾳ, ἀλλὰ καὶ κτλ. (indic.). Add P Amh II. 77¹⁰ (A.D. 139) πλείστ[ε]ρ[ε]ς πληγαῖς με ἡκίστατο, καὶ μὴ ἀρκεσθεῖ[ς] ἐπ[ὶ] ν[υ]κτὶ μοι κτλ., P Ryl II. 145¹⁰ (A.D. 38) ἐτι καὶ μὴ ἀρκ[ε]σ[θ]εῖς κτλ., "not content with heaping insults on my dependants," etc. (Edd.) (following a present ptc.), P Oxy I. 114¹⁴ (ii/iii A.D.) εἰάν οὖν μὴ ἀρκεσθῇ τὸ κέρμα, "if the cash is not sufficient." With the last citation under ἀρετός cf. *Kaibel* 413⁷ ἀρκεο μοῖρα θανόντι νέω[ι].

ἄρκος.

Ἄρκος for ἄρκτος, as in Rev 13² (cf. I Regn 17²⁴) is found in the later inscriptions, as in a Praenestine mosaic, *IGSI* 1302 (= *CIG* III. 61316) (time of Hadrian?): cf. *ib.* 2325, 2328, 2334. The still more contracted ἄρξ occurs in the

Silko inscription *OGIS* 201¹⁷ (vi/A.D.), ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμί, καὶ εἰς ἄνω μέρη ἄρξ εἰμί: where see Dittenberger's note. MGr ἄρκουδα "she-bear," as Thumb remarks, owes its origin to this by-form: he also (*Handb.* p. 320) gives ἄρκος as current in Pontus.

ἄρμα.

P Petr. II. 25(a)⁶ εἰς ἄρματα τὰ ἀκολουθοῦντα αὐτῷ. *OGIS* 533¹⁸ (i/B.C.) ἄρμάτων καὶ κελ[ή](τ)ων. *Magn* 127⁴ (i/B.C.) ἄρματι τελείω. A half-literary citation from P Giss I. 3 may be permitted in view of the interest of the document, which is a call to celebrate the accession of Hadrian. The sun-god Phœbus Apollo is the speaker, and announces himself as having just come from accompanying Trajan on high in his white-horsed chariot—

Ἄρματι λευκῶπλῳ ἄρτι Τραϊαν[ῶι]
συνανατεῖλας ἦκω σοι, ὃ δῆμ[ε],
οὐκ ἄγνωστος Φοῖβος θεὸς ἀνα-
κτα καὶ νὺν Ἀδριανὸν ἀγγελῶ[ν].

ἀρμόζω.

We have found no direct parallel in the *Κοινή* to the use of ἡρμοσάμην in 2 Cor 11², where the middle is probably used purposely to bring out the Apostle's deep *personal* interest in this spiritual προμνηστική (see *Proleg.* p. 160); but the use of μνηστεύσθαι in P Flor I. 36⁴ (iv/A.D. *init.*) of a mother making a match (μνηστευσαμένου μου) for her son with a cousin, is essentially on the same lines. In P Oxy VI. 906⁷ (a deed of divorce, ii/iii A.D.) it is provided that the separating parties shall be free to marry as they choose without incurring any penalty—ἀπὸ δὲ τοῦ νῦν εἶναι τῷ Διογένη καὶ τῇ Πλουτάρχῃ ἐκάτερος αὐτῶν ἀρμόζεσθαι ὡς εἰάν αἰρήται γάμω ἀνευθύνοντι. In MGr ἡρμοστός-ῆ is the name of a betrothed pair. Cf. also Aristeas 250 πῶς ἀρμόσαι γυναικί (where the fact that the archaic optative is "incorrect" does not justify the editors in inserting ἀν).

In the active the verb is common = "to be suitable, fitting." P Fay 12²³ (c. B.C. 103) περὶ αὐτῶν γ[ε]νομένης [ἀ]ν[θ]ρώπ[η]ς ἀρμούσεως διὰ δημοσίων, "suitable pressure being applied on this account by public officials" (Edd.). *OGIS* 335¹⁸⁹ (ii/i B.C.) τοὺς ἀρμόζοντας λόγους, *ib.* 383⁸⁸ (i/B.C.) ὡς ἡρμόζειν ἕκαστος. BGU IV. 1120²² (B.C. 5) τὴν ἀρμούσαν ἐπιμέλ(ειαν). P Lond 256 *recto*⁵ (A.D. 11–5) (= II. p. 97) τοῖς ἀρμόζουσι [κατὰ καιρὸν σπέρ]μασι. P Giss I 67⁵ (ii/A.D.) δι' ἧς (sc. ἐπιστολῆς) τὰ πρέποντά σου τῇ ἀξίᾳ καὶ [τῷ] ἡθεὶ ἀρμόζοντά δηλοῖς. P Lips I. 38^{11, 2} (A.D. 390) αἱ ἐκ νόμων ἀρμό[ζ]ουσαι δικαιο[λ]ογίαι, etc. The prominence of the participle reminds us of our own *fitting*: it has its adverb ἀρμόζοντως, as in P Par 63^{11, 77} (ii/B.C.), τοῖς καιροῖς πρεπόντως καὶ τοῖς ἀν[θ]ρώποις ἀρμόζοντως, *Syll* 258¹⁰ (c. B.C. 200) ἀρμόζοντοῖς (l. -ως) ἐν τοῖς (l. τοῖ) ψαφίσματι γεγραμμένοις. On the forms ἀρμόζειν and -ττειν, see Crönert *Mem. Herc.* pp. 135, 245: the former is the true Hellenistic.

ἄρμος.

Syll 538⁹ (? B.C. 353) συντιθέντα τοὺς ἄρμους στερέφους, ἀρμόττοντας πανταχῇ, of the walls of a temple. *ib.* 540¹⁰⁸ (B.C. 175–1) ἐκ τοῦ προσιόντος ἄρμου: see Dittenberger's note. The word occurs in connexion with wrenching limbs out of their sockets (ἐξ ἄρμων ἀναμοχλεύοντες) in 4 Macc 10⁶.

ἀρνέομαι.

Syll 356²⁵ (B.C. 6—a letter of Augustus) αὐτὸς μὲν γὰρ ἐνέμεινεν ἀρνούμενο[ς] “persisted in his denial.” *OGIS* 484²¹ (ii/A.D.) ἀπερ ἀρνούμενων αὐτῶν ἡδέως ἐπίστανον. For the aor. midd. (rare in Attic: cf. Veitch *Gk Verbs* s.v.) cf. BGU I. 195²² (ii/A.D.) ὑπὲρ δὲ τοῦ μὴ ἀρνήσασθαι ἐφ’ ἐκάστῳ τοῦτον . . ., P Flor I. 61¹¹.⁴⁸ (A.D. 86–8) ἡρνήσατο οὗτος [τῇ]ν κλη[ρ]ονομίαν τοῦ πατρὸς καὶ ἐγὼ τὴν (these three words interlineated) τοῦ Ἰδίου πατρὸς. See also Helbing *Gr.* p. 99, and Mayor *Ep. of Jude*, p. 72, where it is stated that ἀρνέομαι (*denego*) with acc. of a person (“to disown”) is unclassical, and seems to be confined to Christian literature. The verb is MGr.

ἀρνίον.

P Théad 81⁴ (A.D. 306) ἀρνία ἐνιαύσια,¹⁹ ἀρνία καὶ ἐρύφια. BGU II. 377^{2,7} (early vii/A.D.), with other animal names, many in the -ιον form—καμήλι(α), ὀρνίθ(ια), perh. χοίρι(α), etc. P Strass I. 247^f. (A.D. 118) ἀρνίων ἐπιγονή(ς) . . . ἀριθμῶι ἀρνίω(ν). P Gen I. 68⁷ (A.D. 382) ἀρνία ἑνδεκα. Its choice by the author of the Apocalypse as an exclusive term, for very frequent use, is part of a general tendency of the vernacular, in which nouns in -ιον multiplied fast: it is interesting to note that he has followed that tendency much earlier than our papyrus writers did in the case of this word. The complete absence of diminutive force in ἀρνίον as against ἀρήν may be noted. (MGr ἀρνί.)

ἀροτριάω

is found P Petr III. 31⁷ τοῦ ζεύγους τῶν βοῶν μου πρενομένου ἐπὶ τῆς βασιλικῆς ὁδοῦ ὥστε ἀροτριᾶν. It is sometimes replaced by ὑποσχίζω, see the editors’ note on P Lond 1170 verso³⁰⁵ (A.D. 258–9) (= III. p. 200). The verb is found in the derived sense of “devise,” like Heb. עָוָה, in Sir 7¹².

ἀροτρον

occurs in P Rein 17²⁰ (B.C. 109) ἀροτρον α ζυγὸν α (or ἀροτρον αζυγὸν α), P Flor II. 134¹ (A.D. 260) τὸ ταυρικὸν ἄμα τῷ ἀρότρῳ, P Strass I. 32² (a business letter, A.D. 261) Μάξιμον . . . ἀπίσταλα πρὸς σέ, ἵνα αὐτῷ ἀροτρον γένηται. ‘Αροτήρ (contracted ἀρ’) is found in P Lond 257²⁰⁰ (A.D. 94) (= II. p. 26): cf. *OGIS* 519²¹ (iii/A.D.) τοὺς ἀροτήρας βόας, where Dittenberger refers to Hesiod *Op.* 405 βοῶν ἀροτήρα. MGr ἀλέτρι starts from ἀρέτριον, as Prof. Thumb notes.

ἀρπαγή.

Syll 928⁸⁵ (Magnesia, ii/B.C. *init.*) ἡ τῶν κτηνῶν ἀρπαγὴ γεννημένη. BGU III. 871⁵ (ii/A.D.) β[ε]λας καὶ ἀρπαγ[ῆς]. P Lips I. 64⁴³ (c. A.D. 368) δι’ ἀρπαγῆς.

ἀρπαγμός

occurs in the MS. of Vettius Valens, p. 122¹, ἐὰν Ἀρης κληρώσῃται τὸν δαίμονα, Σελήνη δὲ τὸν γαμοστόλον, ἀρπαγμός δὲ γάμος ἔσται. Kroll says “nempe ἀρπάγμος,” but why not render “the marriage will be one of force,” or perhaps “will be a great catch”? The closely parallel ἀρπαγμα, which modern commentators generally regard as a practical synonym of the rare ἀρπαγμός in Phil 2⁶, may be cited from a magical text. The leaden tablet from Adu-

metum, printed with a commentary by Deissmann, *BS* pp. 274–300, and with slightly amended text by Wunsch *AF* no. 5, has in l. 24 δι’ ὃν ὁ λείων ἀφείλῃσιν τὸ ἀρπασμα, the noun denoting the lion’s “prey” as in LXX of Ezek 22²⁵. One apt though not exact literary parallel seems to have escaped Lightfoot’s net: Pindar *Pyth* 8⁶⁵ ἀρπαλίαν δόσιν “a gift to be eagerly seized” (Gildersleeve, who compares Phil I. c.), “the keen-sought prize” (Myers). This comes very near to the meaning *res rapienda* (rather than *res rapta*) by which ἀρπαγμὸν seems best explained if really equivalent to ἀρπαγμα “spoil, prize.” Against the solitary profane instance of ἀρπαγμός, in Plutarch 2. 12 A τὸν ἐκ Κρήτης καλούμενον ἄ., “seizure, rape,” may be set a very close parallel also quoted by Lightfoot, οὐκ ἔστιν ἀρπαγμός ἡ τιμή (from a *catena* on Mk 10⁴¹π.). Without discussing the *crux interpretum*, we might supply a list of the -μός nouns parallel to ἀρπαγμός in formation, as found in NT, such as may be cited to support the practical identity of ἄ. with ἀρπαγμα, and its distinctness from it, respectively. (1) Nouns which are or may be passive, like ἀρπαγμα = τὸ ἀρπακτόν or τὸ ἀρπακτέον: ὑπογραμμός, ψαλμός, θερισμός, ἱματισμός, ἐπισιτισμός, χρηματισμός. In these the abstract has become concrete, as our *writing, clothing, warning* have done, so that they are what the noun in -μα would have been. (Brugmann-Thumb pp. 218, 222, defines the -μός and -μή nouns and the -μα as “verbal abstracts” and “nomina actionis” respectively; but both “partially pass into names of things.”) (2) By far the larger number, some forty or more, denote the action of the verb—βρυγμός “gnashing,” σεισμός “shaking,” which in concrete development produces ἀσπασμός “a greeting,” δεσμός “chain,” etc. The statement that Plut. *Mor.* p. 12 is “the only instance of its use noted in prof. auth.” as a matter of fact overlooks an instance of the identical ἀρπασμός given in Wyttenbach’s *index verborum*—viz. p. 644 A (*Symposiaca* II. 10), where ὑφαίρεσις καὶ ἀρπασμός καὶ χειρῶν ἄμλλα καὶ διαγκωνισμός are mentioned as conduct not tending to friendliness or convivial enjoyment; we may render “snatching and grabbing, fisticuffs and elbowing.” Here again, therefore, the word is a *nomen actionis*, as in the other Plutarch passage.

ἀρπάζω.

P Lond 357⁸ (A.D. 14–5) (= II. p. 166) ἀρπάσαι τὰ ἐπιβάλλοντα. *OGIS* 665¹⁸ (A.D. 49) ὅτι ἀναλλοκεταί τινα ἀρπαζόντων ἀδείως τῶν ἐπὶ ταῖς χερίαις. In P Par 68⁸ f. (a document relating to the Jewish war of Trajan, ii/A.D.) we have τινὰς ἐπὶ κωστωδίων ἥρπασαν καὶ [τοὺς ἀρπασθέν-]τας ἐτραυμάτισαν: cf. BGU I. 341⁸, which deals with the same events, ἐκ κωστω]δίας ἥρπασαν. In l. 12 of the last papyrus ἥρπάγησαν is the true reading: see *Berichtigungen* p. 359. A common use may be illustrated by the petition BGU III. 759²³ (A.D. 125) ὥπως παραστήσω[σ]ι τοὺς αἰτ[έ]λους καὶ ἀποφείλωσι τὰ ἥρπασμένα. According to Wilcken (*Archiv* i. p. 164) the verb is to be understood causatively in P Lond 408¹¹ (c. A.D. 346) (= II. p. 284) ἥρπαξας αὐτοὺς ὡς ἐν ἀνομίᾳ, “du hast sie plündern lassen.” On this general tendency, cf. Hatzidakis *Eini.* p. 200 f. For ἀρπάζω, used of death, see the epitaph in *BCH* xvii. p. 370, no. 101, ἐπὶ σκορπίον ἥρπά[σθ]η. The compound ἀφαρπάζω is found P Oxy I. 371¹⁷ (A.D. 49) τὸ σωματίον

ἀφήρπασεν, "carried the foundling off," P Strass I. 51⁵ (A.D. 262) τὰ τετραπύρρα τὴ ἡμέτερα ἀφήρπασ[α]ν, and often in petitions complaining of robbery. For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before -γω will make -ζω—see *Proleg.* p. 56. The verb survives in MGr.

ἄρπαξ.

Deissmann (*LAE* p. 321 n¹) notes that ἄ. was current as a loan-word in Latin comedy: in Paul "it should probably not be translated 'robber' but rendered by some other word like 'swindler' ('extortioner,' AV, RV)."

ἄρραβών.

A word of undoubted Semitic origin (Heb. אֶרֶבָּוֶן, cf. Lagarde *Mittel.* I. p. 212, Lewy *Fremdwörter* p. 120), spelt ἄρραβών and ἀραβών: see *Proleg.* p. 45 and Thackeray *Gr. I.* p. 119, and cf. P Lond 334¹⁴, 31 (A.D. 166) (= II. p. 211 f.), where both forms occur. The meaning of "earnest-money" (*Scottice* "arles") is well illustrated by P Par 58¹⁴ (ii/B.C.) (= Witkowski², p. 81), where a woman who was selling a cow received 1000 drachmas as ἀραβώνα. Similarly P Lond 143¹² (A.D. 97) (= II. p. 204), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for 2½ arourae of land, ἀπὸ λόγου ἀρραβώνος κλήρου κτλ., P Fay 91¹⁴ (A.D. 99) ἀργυρίου δραχ[μᾶς] δέκα ἔξ ἀρραβώνα ἀναπόριφον, "16 drachmae of silver as unexceptionable earnest-money" (Edd.), P Oxy II. 299^{2f}. (late i/A.D.) Δάμπωνι μυοθηρευτῇ ἔδωκα αὐτῷ διὰ σοῦ ἀραβώνα (δραχμᾶς) ἡ ἵνα μυοθηρεῖται ἐντοκα, "regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young" (Edd.), *ib.* VI. 920¹² (ii/iii A.D.) ἰς λόγ(ον) ἀραβῶ(νος) στρουτ(οῦ) ("ostrich") (δραχμαί) ἑβ, *Syll* 226¹²¹ (Olibia, iii/B.C.) ἐνέγκας εἰς τὴν ἐκκλησίαν χρυσοῦς πεντακοσίους εἰς τοὺς ἀρραβώνας. Additional examples are *Ostr.* 1168, P Magd 26⁸ (B.C. 217), P Lond 1229¹⁸ (A.D. 145) (= III. p. 143), *ib.* 1170 *verso* 122 (A.D. 258-9) (= III. p. 196), BGU I. 240⁸ (ii/A.D.), *ib.* II. 601¹¹ (ii/A.D.), and P Grenf II. 67¹⁷ (A.D. 237) (= *Selections*, p. 109) where in the engagement of certain dancing girls for a village festival provision is made that they are to receive so many drachmas ὑπὲρ ἀραβώνος [τῇ τ]μῇ ἄλλογουμέν[ο]ν, "by way of earnest-money to be reckoned in the price." The above vernacular usage amply confirms the NT sense of an "earnest," or a part given in advance of what will be bestowed fully afterwards, in 2 Cor 1²², 5⁵, Eph 1¹⁴.

It may be added that in MGr ἡ ἀρραβωνι(α)σμένη = "the betrothed bride," "an interesting reminiscence," as Abbott (*Songs*, p. 258) remarks, "of the ancient custom of purchasing a wife." In the same way ἡ ἀρραβώνα is used for "the engagement-ring." In the island of Cyprus we find the form ἀραῶνα (Thumb *Hellen.*, p. 23).

ἄρρητος

is common in sacred inscriptions, e. g. *Michel* 992²¹ (Mantinea, B.C. 61) ἐσκέπασεν καὶ εὐσχημόνισεν τὰ περὶ τῶν θεῶν ἄρρητα μυστήρια. The word is thus associated with the Mysteries, and in 2 Cor 12⁴ (ἄρρητα ῥήματα) suggests words too sacred to be uttered. Vettius Valens p. 19¹ has περὶ τὰ ἄρρητα ποιητικά. P Leid W^{xvii}. 16, with κρυπτόν.

ἄρρωστος.

Syll 858¹⁷ (Delphi, in dialect, ii/B.C.) ἀτελής ἂ ἀνὰ ἔστω, εἰ μὴ ἄρρωστος γίνοιτο Σάσος. We do not happen to have noticed any instance of the adj. in the papyri, but both verb and subst. are common. For the verb cf. P Petr I. 30(1)⁴ (middle of iii/B.C.) (= Witkowski², p. 5) τὸν δν[τ]α ἐν Μίμφει ἄρρωστοῦντα, P Hib I. 73¹⁵ (B.C. 243-2) εἰ οὖν μὴ ἄρρωστήσαμεν, P Par 49³¹ (B.C. 164-58) (= Witkowski², p. 71) ἀγωνίᾳ, μὴ ποτε ἀρ[ρ]ωστῇ τὸ παιδάριον, P Ryl II. 68¹⁵ (B.C. 89) ᾤ[σ]τε διὰ τὰς πληγὰς ἄρρωστήσασα κατακεῖσαι (i. e. -σθαι) κινδυνεύουσα τῷ βίῳ (which shows that ἄ. may represent something very serious), BGU IV. 1125⁴ (time of Augustus) ὡς (sc. ἡμέρας) δὲ ἐὰν ἀρτακτῇσι (i. ἀτακτῇσι) ἡ ἄρρωστήσῃ. For the subst. see the very interesting petition which the priests of the temple at Socnopaei Nesus present to the Strategus, asking for certain favours at his hands, seeing that "in his sickness" he was healed by their god—ἐπεὶ οὖν σέσωσαι ἐν τῇ ἄρρωστῃ·αἱ ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου (P Amh II. 35³², B.C. 132), also P Tebt I. 44^{8f}. (B.C. 114) χάριν τῆς περιεχούσης με ἄρρωστίας, "on account of the sickness from which I am suffering," *ib.* 52¹⁰ (c. B.C. 114) δι με (i. διὰ τὸ με) ἐν βαρυν[τῇ]ρᾳ (see *Proleg.* p. 78) ἄρρωστία κίε[θ]αι ἐνδεῆς οὖσα τῶν ἀναγκ[αίων], "since I am seriously ill, being in want of the necessities of life" (Edd.), and P Hawara 56¹⁸ (probably late i/A.D.) (= *Archiv* v. p. 382) μαρτυρῇσι δέ σ(οι) [I]σίδωρος, ὅτι ἄρρωστῖαν ἰσοθάνα(ν) [ἐ]ξήν-τλησα. See also *Syll* 490⁸ (iii/B.C.) ἐν[π]ιστό[ν]των πολλῶν ἀγ[αν] ὁλεθρ[ί]ων [ἀρρω]στ[η]μάτων καὶ τῶν λατρῶν τῶν [δαμ]οσ[ι]αζόντων ἐν ταῖ πόλει ἄρρωσστησάντων. The adj. is MGr, as are the derived verb and noun.

ἄρσενοκοίτης.

According to Nageli (p. 46) this word is first found among the poets of the Imperial period, e. g. Epigr. adesp. *Anthol. Pal.* IX. 686⁴. Cf. for the verb *Gr. Sib.* ii. 73 μὴ ἄρσενοκοιτεῖν, μὴ συκοφαντεῖν, μήτε φονεῖν.

ἄρσην.

The form ἄρσην, which WH read throughout, is illustrated by P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 33) where with reference to the birth of a child it is directed ἐὰν ᾦν (i. ᾦ) ἄρσενον ἄφες, ἐὰν ᾦν (i. ᾦ) θήλεα ἐκβαλε: cf. also P Gen I. 35⁶ (A.D. 161) κ[αμ]ήλους [τε]λείους ἄρσενας δύο λευκοῦς. In P Oxy I. 37¹⁷ (A.D. 49) (= *Selections*, p. 49) we have ἄρρενικὸν σωματίον, but in *ib.* 38⁷ (a document dealing with the same incident, A.D. 49-50) (= *Selections*, p. 53) it is ἄρσενικὸν σωματίον. For ἄρσην see further CPR 28¹² (A.D. 110) τῶν δὲ ἀρρένων υἱῶν, BGU I. 88⁶ (A.D. 147) κάμηλ(ον) ἄρρενον [λ]ευκόν, P Strass I. 30¹³ (A.D. 276) ἀρρενικὰ ἐπτά, P Lond 46¹⁰⁸ (magic, iv/A.D.) (= I. p. 68) θήλυ καὶ ἄρρεν. *Ostr* 1601 has παιδίου ἀρσενικοῦ: cf. P Oxy IX. 1216¹⁴ (ii/iii A.D.) ᾗ καὶ ἀρσενικὸν ἡμῖν ἀφίκατα[ι:] "Have you produced us a male child?" (Ed.), and the MGr ἀρσενικός. There is an important investigation into the rationale of the variation between ρσ and ρρ in the Κοινή in Wackernagel *Hellenistica*, p. 12 ff.: also see Thumb *Hellen.*, p. 77 f. A further orthographic difference appears in P Petr III. 59 b (iii/ii B.C.) σώματα ἄρσενικά: see other instances, and a discussion on

dialect points involved, in Mayser *Gr.* p. 5; and cf. Thumb's *Gr. Dial.* (index s.v. ἑρσην).

ἀρτέμων.

What particular sail is to be understood by ἀ. in Ac 27⁴⁰ is uncertain. Sir W. M. Ramsay (*Hastings' DB* V. p. 399) refers to the case mentioned by Juvenal (*Sat* 12⁸⁸) where a disabled ship made its way into harbour *velo prora suo*, which the scholiast explains *artemone solo*. According to this, the ἀρτέμων would be a sail set on the bow. See also Breusing *Die Nautik der Alten*, p. 79 f. (cited by Preuschen, *ad* Ac 27⁴⁰ in *HZNT*).

ἄρτι.

For ἄρτι of strictly *present* time (as Gal 1^{9f.}, 1 Th 3⁹, etc.) cf. BGU II. 594⁵ (c. A.D. 70–80) λ[έγων] ὅτι μετὰ τὸν θερυσμὸν [ἐν ἔργον] ἀβήσομαι [ι], ἄρτι γὰρ ἀσθενῶν, P Lond 937 b^{8ff.} (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἐλθεῖν πρὸς σ[ε], *Syll* 387⁸ A.D. 127—a rescript of Hadrian) δίκαια ἀξιούν μοι δοκεῖτε καὶ ἀναγκαῖα ἀ[ρ]τι γεινομένη πόλει: Stratonicea (in Lydia) was just “incorporated.” The word is very common in magical formulas, e.g. P Lond 121⁸⁷³ (iii/A.D.) (= I. p. 96) ἐν [τῇ] ἄρτι ὥρῃ ἤδη ἤδη ταχύ ταχύ, *ib.* 546 ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἄρτι ὥρῃ, and the incantation in the long Paris papyrus 574¹²⁴⁵ (iii/A.D.) (= *Selections*, p. 114) ἐξελθε, δαῖμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι[σ]να ἄρτι ἄρτι ἤδη, “depart from so and so at once, at once, now.” For the combination of Mt 11¹², etc., cf. P Oxy VI. 936²³ (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλῖδια ἀπ[η]ρ[τ]ι:σται ἔως ἄρτι, “the petitions have not yet been got ready” (*Edd.*). According to Moeris p. 68: “Ἄρτι, οἱ μὲν Ἀπτικολ τὸ πρὸ ὀλίγου, οἱ δὲ Ἕλληνες καὶ ἐπὶ τοῦ νῦν λέγουσι. See also Lobeck *Phryn.*, p. 18 ff., Rutherford *NP*, p. 70 ff., and Nägeli, p. 78, where the word is cited as a mark of the non-literary Κοινή.

ἀρτιγέννητος.

Cf. the late imperial inscr. in *Archiv* v. p. 166 (no. 17²—a metrical epigraph) Σαραπίωνα νέον τε καὶ ἀρτιγένειον ἱοντα. Lucian is sufficient warrant for Peter's adj. (1 Pet 2³). See also Herwerden *Lex.* s.v.

ἄρτιος.

For ἀ. = τέλειος, see *Kaibel Praef* 222 b⁴ ἐτῶν ἀριθμὸν ὀγδοήκοντ' ἀρτίων. In the difficult passage Herodas iv. 95, Nairn renders ἀρτίης μοίρης, “adequate” share. The companion adjectives help to define the word in Vettius Valens, p. 14¹⁵, αἱ δὲ 5' Ἀφρωδίτης (sc. μοίραι) ἱλαρά, εὐτεχνον, διανυγείς, ἀρτιοί, καθαροί, εὐχροοί. The adverb is found in P Lips I. 40^{111.18} (iv/v A.D.) where a scribe is directed ἀκολουθεῖν τῷ νυκτοστρατήγῳ ἀρτίως κατὰ πρόσταγμα τῆς σῆς [Λ]α[μ]π[ρό]ττης, and BGU III. 749⁹ (Byz.) ἀπὸ νεομηρίας τοῦ ἀρτίως [ἀρχομένου] μηνός.

ἄρτος.

is frequently found with καθαρός = “pure or “white bread,” e.g. P Tebt II. 468 οἶνον κε[ράμιον] ἄ, ἄρτων κε[θαρώ]ν χ (= 10 Choenices? *Edd.*). P Oxy IV. 736²⁸ (a lengthy private account, c. A.D. 1) ἄρτου καθαροῦ παιδ[ῶν] ἡμιβόλιον “pure bread for the children ½ obol,” P Giss

I. 14⁸ (ii. A.D.) ἔγραψάς μοι περὶ ἄρτων καθαρῶν πεμφθῆναι σοι διὰ Διοσκύρου. Other instances of the word are P Leid B1¹² (ii/B.C.) ἄρτων πεπτῶν (in provision claimed for the Serapeum Twins), P Oxy VI. 936^{18f.} (iii/A.D.) σφυρίδιον Κανωπικὸν ὅπου ζεύγη ἄρτων 8, “a Canopic basket with four pairs of loaves,” P Gen I. 74^{25f.} (probably iii/A.D.) λήκυθον ἐλαίου καὶ ἄρτους μεγάλ[ο]υς τέσσαρας. In P Oxy VI. 908^{22f.} (A.D. 199) ἄρτοκοπεῖον = “bakery”—ὥστε ὑφ' ἐκάστου ὑμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι. “Ἄρτος is the common and only word for “bread” during the period we are concerned with: towards the end of it ψωμίον (*q. v.*) begins to acquire this meaning and takes its place.

ἀρτύω.

For ἀρτύω = “season,” and not “restore” in Mk 9⁵⁰, Lk 14³², as in Col 4⁶, Wackernagel (*ThLZ* 1908, col 36 n¹) cites Athen. III. 113. 13 ἄρτος ἀπαλός, ἀρτυόμενος γάλακτι ὀλίγῳ καὶ ἐλαίῳ καὶ ἄλσιν ἀρκετοῖς. Dioscor. II. 76 ἄρτυοῖς (ἀρτυκοῖς?) ἄλσι, *salibus condimento inservientibus*. P Tebt II. 375²⁷ (A.D. 140) ζύμης ἡρτυμένης. Ἀρτύματα “spices” are mentioned in an account P Amh II. 126⁴⁰ (early ii/A.D.): cf. P Giss I. 47¹⁴ (ii/A.D.) τὰ δύο μάτια (= ½ artaba) τῶν ἀρτυμάτων (δραχμῶν) π. A subst. ἀρτυματῶς occurs BGU IV. 1087^{11.9} (iii/A.D.): cf. *ib.* I. 91⁵: cf. also ἀρτυματοπώλης on a tombstone, *Preisigke* 699 (i/A.D.), and ἀρτυτήρ in *Michel* 1001 iv. 27, v. 4 (Epicteta's Will, Thera, c. B.C. 200). In a lexicon to *Iliad* xviii, P Ry I. 25¹⁰ (ii/A.D.) ἡρτυε is glossed [κατεσκευά]ε: for supplement see Hunt's note.

ἀρχάγγελος.

This title, which is found in the Greek Bible only in 1 Th 4¹⁶, Jude 9, passed into the magical papyri, e.g. P Lond I. 121²⁵⁷ (iii/A.D.) (= I. p. 92) τῷ κυρίῳ μου τῷ ἀρχαγγέλω Μιχαήλ, and the Paris papyrus 574¹²⁰⁰ (iii/A.D.) ὁ κτίσας θεοὺς καὶ ἀρχαγγέλους. In addition to other references to the syncretic literature of the Imperial period Nägeli (p. 48 n¹) cites a gnostic inscription from Miletus *CIG* 2895 ἀρχάγγελον φυλάσσειται ἡ πόλις Μιλησίαν. That the word was coined in Judaism to express a Jewish idea is of course obvious: it need only be mentioned that the prefix ἀρχ(ι)- (*q. v.*) could be attached to any word at will. On Grimm's note upon the archangelic Heptad reference might be made to the Hibbert Lectures (1912) on *Early Zoroastrianism*, p. 241.

ἀρχαῖος.

That this word retains in general the sense of *original*, as distinguished from παλαιός = *old*, is seen commonly in vernacular sources as in the NT. Thus Ac 21¹⁶, where Mnason is described as an ἀρχαῖος μαθητής, “an *original* disciple,” one who belongs to the “beginning of the Gospel” (Phil 4¹⁵), is illustrated by *Magn* 215b, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the “ancient initiate” is opposed to the neophyte, the “ancient oracle” to one just uttered—the citation is made by Thieme, p. 26. So BGU III. 992^{11.6} (B.C. 160) καθὰ καὶ οἱ ἀρχαῖοι κύριοι ἐκ[έ]τηντο, “the original owners.” It is from the meaning “original” that τὸ ἀρχαῖον becomes a term for “capital,” as in Epicteta, *Michel* 1001^{111.8} (Thera, c. B.C. 200), or “principal,” as *Syll* 517^{16f}

(ii/B.C., Amorgos), opposed to τόκος. For the more general sense of "ancient," recurrent in Mt 5²¹, etc., we may compare the horoscope P Oxy II. 235⁸ (A.D. 20-50) where a date is given κατ[ὰ δὲ τοὺς] ἀρχαίους χρόνους, i.e. "old style": see also P Fay 139⁸ (late ii/A.D.), Preisigke 1011 (ii/A.D.), 3462 (A.D. 154-5), and P Grenf II. 67¹⁰ (A.D. 237) (= *Selections*, p. 108). The reference is to the old Egyptian system of reckoning 365 days to the year without a leap-year, which continued to be used in many non-official documents even after the introduction of the Augustan calendar. The neuter = "original condition" may be seen in *OGIS* 672^{8f}. (A.D. 80) where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαῖον ἀπεκατεστάθη: similarly in 2 Cor 5¹⁷, the "original conditions" pass away before the fiat that καὶνὰ ποιεῖ πάντα (Rev 21⁵). The standard of "antiquity" may be illustrated by Syll 355¹¹ (c. A.D. 3), where ἀρχαιστάτου δό(γ)μα[τος] refers to a *senatus consultum* of B.C. 80. We find towns partial to the adj.: cf. P Lond 1157 *verso* ² (A.D. 246) (= III. p. 110) Ἐρμουπόλεως τῆς μεγάλ᾽ ἀρχαίας καὶ λαμπρᾶς καὶ σεμνοτάτης. The standing title of Heracleopolis (as BGU III. 924¹-iii/A.D.), ἀ. καὶ θεόφιλος, reminds us of "ancient and religious foundations" at Oxford or Cambridge to-day. Reference may also be made to a payment for ἀρχαίων ἱππέων, *Ostr* 323 (c. i/B.C.), evidently a cavalry regiment (the "Old Guard"), see *ib.* i. p. 161 f., *Archiv* ii. p. 155; and to a land survey, P Tebt II. 610 (ii/A.D.) [Δ]λ[λ]ης ποταμοφο(ρήτου) ἀρχαίας. In P Par 60 *bis* ² (c. B.C. 200) we find τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων: on the grammar cf. *Proleg.* p. 84 n¹. The distinction between ἀ. and παλαιός is naturally worn thin on occasion, as in BGU III. 781 (i/A.D.), an inventory including sundry "old" crockery, as πινάκια βωλητάρια ἀρχαῖα ^{1,1}, ἄλλα ἀρχαῖα ὠτάρια ἔχοντα ^{iv.4}. Ἀ. of relative antiquity is well illustrated by *Kaibel* 241a⁸ (p. 521) ἀρχαίων κηδομένη λεγέων. Note further the comparative in a British Museum papyrus, cited in *Archiv* vi. p. 103 (A.D. 103), ἀπὸ τῶν ἀρχαιωτέρων χρόνων. The adj. survives in MGr.

ἀρχή.

The double meaning, answering to ἀρχειν and ἀρχεσθαι severally, can be freely paralleled. The great difficulty of Jn 8²⁵ τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; makes it desirable to quote P Oxy III. 472^{18f}. (c. A.D. 130) οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.); but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the RV mg. here ("How is it that I even speak to you at all?"), though it is probably right. For τὴν ἀ. = "originally" (without negative) we may quote Syll 256²² (c. B.C. 200, Magnesia) τῶν ἄλλων ἀ[γ]ώνων τῇ(ν) ἀρχῇ(ν) μὲν ἐπ' ἀργ[ύ]ρῳ τεθέντων—later they had wreaths for prizes. So without article *ib.* 921² (Thera, iii/B.C.) *ex suppl.* For ἀρχή, as in Jn 1¹, we may quote the remarkable inscr. of Q. Pompeius A.f. from Eleusis, dated by Dittenberger not later than Augustus, dedicated to Αἰῶν, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος (Syll 757). Some prepositional phrases may be illustrated. Ἀπὸ τῆς ἀρχῆς P Tor I. 1^{1,4} (B.C. 116) (= *Chrest.* II., p. 39),

PART I.

Syll 929²³ (? B.C. 139) τῶν διὰ προγόνων ἀπὸ τ. ἀ. γεγενημένων, *ib.* 87 οὖσαν δὲ καὶ ἀπὸ τ. ἀ. Ἰταλίων: usually anarthrous, as BGU IV. 1141⁴⁴ (c. B.C. 14) διὰ τῆς ἀρχῆς ἱγυ(ς) οὐκ ἐνεφάνισας ταῦτα;—so P Tor II. 21¹⁸ (B.C. 131) τ[ῇ]ν κατοικίαν [ἐ]χόντες ἐ[ν τ]οῖς Μεμνο[ν]είοις ἐτι [ἀ]π' ἀρ[χ]ῆς, and Syll 328²⁰ (B.C. 84) ἀπ' ἀρχ[ῆς] τε τ[οῖς] ἐκχθ[έ]στοις πολέμοις [ἐ]βό[η]θ[ε]ι. Ἐξ ἀρχῆς is more frequent: thus P Gen I. 7⁸ (i/A.D.) κατὰ τὸ ἐξ ἀρχῆς ἔθος, BGU IV. 1118²¹ (B.C. 22) τοὺς ἐξ ἀ. ἐθ[ι]σμούς, P Théad 1⁸ (A.D. 306) κατὰ τὴν ἐξ ἀ. καὶ μέχρ[ε] νῦν συνήθειαν, Syll 246⁸ (B.C. 220-16) ὅπως ἂν . . . ἡ πόλις [ἀ]ποκατασταθῇ εἰς τὴν ἐξ ἀρχῆς εὐδαιμονίαν, *ib.* 292⁴ (B.C. 179, Olympia, in dialect) εἰς τὰν ἐξ ἀρχᾶς ἐ[ο]ύσαν φιλ[ίαν] ἀποκ[αταστ]άσαντα, *ib.* 540¹⁷⁴ (B.C. 175-1) πάλιν τε ἐξ ἀρχῆς ἄρας ποιήσει "do it over again," P Oxy VII. 1032⁴⁰ (A.D. 162) τὰ ἐξ ἀ. ἐπιζητηθέντα, "the statement originally required" (Ed.). Ἐν ἀρχῇ occurs P Petr II. 37 2b *verso* (p. [120]) ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα (c. B.C. 245). For ἀρχὴν λαβεῖν (Heb 2³) add to Wetstein's exx. Diog. Laert. *Pyroem.* iii. 4. Ἀρχή, "beginning, foundation," may be illustrated by Wunsch *AF* 4²⁵ ὀρκίζω σε τὸν θεὸν . . . τῶν πελάγων τὴν ἀρχὴν συνβεβλημένων. P Oxy VII. 1021¹⁰, a document notifying the accession of Nero, calls the new Emperor "good genius of the world," and [ἀρ]χή πάντων ἀγαθῶν, "source of all good things" (Ed.); but unfortunately the reading (which is followed by an erasure) is noted as extremely doubtful. For the meaning "office, authority," cf. Preisigke 176¹⁸ (A.D. 161-80) ἀρξαντος τὰς αὐτὰς ἀρχάς, etc., etc. Deissmann *BS*, p. 267 n³, notes a use of τόπος (vid. *s.v.*) parallel with ἀρχή in this sense, and compares Jude⁶. P Hal 1²⁸ (iii/B.C.) μαρτυρεῖτω ἐ[π]ὶ [τῇ] ἀρχῇ καὶ ἐπὶ τ[ῷ] δικαστηρίῳ shows us ἀρχή in a concrete sense = "magistrate," as in Tit 3¹. In MGr it means "beginning."

ἀρχηγός.

To determine between "founder" and "leader" in Heb 2¹⁰, 12³, Ac 3¹⁵, 5³¹, is a complex question which would carry us beyond the limits of a lexical note. But our few citations go to emphasize the closeness of correspondence with *auctor*, which it evidently translates in a Proconsul's edict, Syll 316⁸ (ii/B.C.) ἐγεγόνει ἀρχηγὸς τῆς δλης συγχύσεως, τὸν γεγονότα ἀρχηγὸν [τ]ῶν πραχθέντων. So P Oxy I. 41^{6,6} (iii/iv A.D.), where a crowd shouts repeatedly in honour of the prytanis, ἀρχηγὲ τῶν ἀγαθῶν, "source of our blessings," *auctor bonorum*. The phrase is found five centuries earlier in the Rosetta stone, *OGIS* 90⁴⁷ . . . anniversaries which are πολλῶν ἀγαθῶν ἀρχηγοὶ (π)ᾶσι. In *OGIS* 212¹² Apollo is ἀ. τοῦ [γένους] of Seleucus Nicator (B.C. 306-280) whose mother was said to have dreamed that she conceived by Apollo: so in 219³⁶ of his son Antiochus I. (Soter). P Oxy X. 1241^{111,35} (ii/A.D., lit.) ἀ. φόνου "the first shedder." The other meaning "leader" is seen in *Kaibel* 585 (Gaul) ἱερέων ἀρχηγού, of a high priest of Mithras. So still in MGr.

ἀρχι-.

A specimen list of new words formed with this prefix will illustrate what was said above (*s.v.* ἀρχάγγελος) of the readiness with which any writer might coin a compound of this class. Ἀρχικυνηγός *Ostr* 1530, 1545, ἀρχυπηρέτης *Ostr* 1538, Preisigke 599⁸¹, ἀρχιδικαστής P Tebt II. 285¹⁴

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(Hadrian), etc., ἀρχιερατικός P Gen I. 7^a (i/A.D.), P Tebt II. 313¹ (A.D. 210-1), *Preisigke* 326 (Alexandria, ii/B.C. or Roman), P Ryl II. 110¹ (A.D. 259), etc. (ἀρχιερατικός whence) ἀ[ρ]χιερ[ο]στατοῦντος *Preisigke* 626 (Ptol.): cf. *ib.* 639 (B.C. 25) συ[ν]αγογῶν προστατήσας (pagan), ἀρχιερατικός *ib.* 327, ἀρχιερατικός *ib.* 1106 (Ptol.), ἀρχιερατικός *ib.* 1113 (A.D. 147-8), ἀρχιερατικός *ib.* 1164 (ii/B.C.), ἀρχιερατικός *Calder* 129, ἀρχιερατικός *Preisigke* 2100 (i/B.C.), ἀρχιερατικός *ib.* 2264 (i/B.C.). We have made no effort to enlarge the list, or to find additional instances of those quoted, which are enough to prove our case. Five of the twelve are not in LS.

ἀρχιερατικός.

OGIS 470²¹ (time of Augustus) ὡς καὶ συγγ[ε]νοῖς ἀρχιερατικοῖς στεφανοῖς κεκοσμησθαι. For the LXX verb ἀρχιερατεύω (I Macc 14⁴⁷) see BGU II. 362^{III.20} *al.* (A.D. 215), P Amh II. 82² (iii/iv A.D.). Διδαροῦ ἀρχιερατεύσαντος τῆς Ἀρσινουτῶν πόλεως, OGIS 485⁴ (Roman—Magnesia) ἀρχιερατεύσαντα καὶ γραμματεύσαντα τῆς πόλεως, etc.

ἀρχιερέως.

P Leid G⁴ (end of ii/B.C.) τοῖς ἐπιστάταις τῶν ἱερ[ῶ]ν καὶ ἀρχιερέων seems to define the term in Egypt, but it had also more special use. P Tebt II. 315²¹ (ii/A.D.) τὸν ἀπιθύνοντα μετὰ φρουρᾶς τῷ ἀρχιερεὶ πέμπειν is indeterminate. But in *ib.* 294², according to Wilcken and the editors, the same official, known as ἀρχιερεὺς Ἀλεξανδρείας καὶ Αἰγύπτου πόσεως, is addressed as idiomologos, “administrator of the Private accounts” (Edd.). *Preisigke* 305⁹ has υἱοῦ Τρήσεως ἀρχιερέως (A.D. 210), in a dedication. Michel 1231 (early i/B.C.) Ἀρχιερεὺς μέ[γ]ις rededicates to Ζεὺς Ὀλβιος (of Olba in Cilicia) buildings once constructed by Seleucus Nicator: we are reminded of the phrase in Heb 4¹⁴.

Ἀρχιερεὺς and ἀρχιερεὺς μέγιστος were the regular terms in the East for translating the title *pontifex maximus*, borne by the Emperors: see *LAE*, p. 369 f., where Deissmann refers to the evidence from the inscriptions collected by Magie, p. 64. A word common in classical and later literature, though only once in the Gk OT, apart from Apocr. (esp. Macc), needs no further illustration. But we may note the form with γ in P Hib I. 62⁸ (B.C. 245) τῷ ἀρχιγερῷ ἐν Θώλτει (see the editors’ note), and the unelided ἀρχιερεὺς in P Petr III. 53 (ρ)² (iii/B.C.).

ἀρχιτοίμην.

Deissmann (*LAE*, p. 97 ff.) has shown that this NT ἀπ. εἰρ. (I Pet 5⁴) can no longer be regarded as a Christian invention: it is found on the mummy label of an Egyptian peasant (*Preisigke* 3507), of the Roman period, which runs: Πληνὶς νεώτερος ἀρχιτοίμενος (i. -μην) ἐβίωσεν ἐτῶν . . . “Plenis, the younger, chief shepherd. Lived . . . years.” Cf. P Lips I. 97^{21.4} (A.D. 338) where a list of ποιμένες is headed by Κέμητι ἀρχιτοίμενι.

ἀρχισυνάγωγος.

Preisigke 623 (B.C. 80-69) ὁ ἀρχισυνάγωγος καὶ ἀρχιερεὺς [name presumably followed]: the previous mention of θε[ῶ]ν Φιλοπατόρων suffices to show that a “profane” writer uses the term. Thayer’s inscriptional and literary quotations had already corrected the implication of Grimm’s note.

Cagnat I. 782 (Thrace) τὸν βα[ρ]βάρων τῇ συναγωγῇ τῶν κούρῶν [v] (“collegio tonsorum,” Ed.) [π]ερὶ ἀρχισυνάγωγ[ου]ν Γ. Ἰούλιον [O]ύδαντα δὲ [ρ]ον ἀποκαταστή[σα]ν: C. Julius Valens is the Master of the Barbers’ Company. See further Ziebarth *Vereinswesen*, p. 55 ff. For Jewish exx. see the Alexandrian inscr. of the time of Augustus in *Archiv* ii. p. 430, no. 5^a and *C. and B.*, no. 559 (ii. p. 649), ὁ διὰ βίου ἀρχι[συν]άγωγος, with Ramsay’s remarks, showing that Julia Severa (A.D. 60-80), who figures in this Akmonian inscr., was a Jewess with the honorary title of “ruler of the synagogue”: cf. also Ramsay *CRE*, p. 68, and Lake, *Earlier Epistles of S. Paul*, p. 104 n¹.

ἀρχιτέκτων.

The word occurs several times in the correspondence (middle iii/B.C.) of Cleon the architect in P Petr II. (= Witkowski, nos. 1-10), e.g. 4 (1)¹, 15 (2)². In 42 (a)⁸ we read that one Theodorus, who had previously worked under Cleon (Θεόδωρον τὸν ὑπαρχιτέκτονα), was appointed Cleon’s successor. For the use of the corresponding verb in the inscriptions, cf. OGIS 39² (iii/B.C.) ἀρχιτεκτονή[σαντα] τὴν τριακοντήρη καὶ ἐκ[ο]σμήρη, *al.* This example shows that the word is wider than our “architect.” In P Tebt II. 286¹⁹ (A.D. 121-38) the editors translate ἐ[κ] τῆς τῶν ἀρχιτέκτων (i. ἀρχιτ.) πρ[ο]σφωνήσεως, “as the result of the declaration of the chief engineers” with reference to a dispute regarding a house. The RV is of course shown to be right by the context in 1 Cor 3¹⁰. It is worth while to remember that τέκτων in its turn is wider than “carpenter.”

Other occurrences of ἀρχιτέκτων will be found in *Syll* 540¹⁰⁰ (ii/B.C.), a long inscription about the building of a temple, where the ἀ. has a ὑπαρχιτέκτων under him; 545²⁸, 552⁷², 588¹⁷, etc. (all ii/B.C.); 653⁸⁰ (the Mysteries inscription from Andania, dated B.C. 91—in dialect); 248³ (Delphi, iii/B.C.—dialect) ὁ ἀρχιτέκτων τοῦ ναοῦ, *Cagnat* I. 925 (iii/A.D.) of the designer of a tower, 926 of a well, etc.

ἀρχομαι.

For the participle in a quasi-adverbial position (see *Proleg.* p. 240) cf. P Ryl II. 156¹⁸ (i/A.D.) λιβ[ο]ς [δ]ὲ ἂν κεκλήρων[ται] λιβ[ο]ς ἐπ’ ἀπ[ε]κλήρω[σιν] ἀρξάμενοι ἀπὸ τῆς λιβ[ο]κῆς γωνίας τοῦ πύργου, *ib.* 157⁷ (A.D. 135) ἡς ἐστὶν σχοινισμὸς [.] ἀρχομένον νότου εἰς β[ο]ρρᾶ, “its measurements are . . . beginning from south to north” etc., *Syll* 537⁵ (iv B.C.) σκευοθήκην οἰκοδομησά . . ἀρξάμενον ἀπὸ τοῦ προπυλαίου. P Tebt II. 526 (ii/A.D.) ἀπ[ε]κλήρω[σιν] ἐχόμεναι ἀρχόμεναι ἀπὸ βορρᾶ Πανκράτης (ἄρουραι) [. . .] Πρίσκοις (ἄρουραι) β [cited in Moulton, *Einleitung* p. 287]. In reply to a suggestion from one of us that the frequent abbreviation of this participle might have occasioned some of the grammatical confusion found in NT passages (*Proleg.* 182, 240), Dr A. S. Hunt wrote (Sept. 1909) that ἀρχόμενος was “commonly abbreviated αρχ in land-survey lists, from Ptolemaic times downwards . . . So it was a stereotyped phrase which might have influenced Lk 24⁴⁷: at any rate it is an ingenious suggestion.”

The ordinary use of ἀρχομαι “begin” hardly needs illustrating. In P Giss I. 15⁵ (ii/A.D.) τῆς ἄλλης ἀρχόμεθα we see it c. gen.: so P Tebt II. 417⁸ (iii/A.D.) πλὴν ἀρξάμεθα τοῦ ἔργου. The familiar NT use in a quasi-auxiliary sense, by its significant absence from Paul and presence in

such abundance in those books where OT language is imitated or Aramaic originals translated, seems to belong to the alien elements in NT Greek: see *Proleg.* p. 14 f. It does not however follow that Luke used it, as Mark seems to do, with no more force than the Middle English *gan*: we may refer to a note by Archdeacon Allen in a forthcoming work on the Gospel of Mark.

The act. ἄρχω "rule" only occurs twice in NT, and is too common in Greek to need quotations. It takes dat. in *Syll* 319⁷ (ii/B.C.) οἷς [ἀν δὲ δῆμος δὲ Μηθυμναίων] ἀρχῃ, perhaps under Latin influence (cf. *impero* c. dat.): the recurrent δόλωι πονηρῶι "dolo malo" is suggestive in this regard. For the very common use = "hold office" may be cited P Oxy III. 471¹⁴⁸ (ii/A.D.) ἀρξας δὲ καὶ τὴν τ[ὴν] ἐκεῖ ἀρχιδικαστὸν ἀρ[χ]ὴν ἐτη δέ[κα].

ἄρχων.

The official uses of ἀ. are fully classified by Dittenberger in the index to his *OGIS*, where he cites instances of its application to (1) *summus magistratus*, (2) *praefectus in urbem aut regionem subditam missus*, (3) *magistratus provincialis Romanorum*, and (4) *magistratus quilibet*. To these for the NT we have to add "ruler of a synagogue," which is illustrated, according to de Rossi, in an Italian inscr. of the reign of Claudius, *Cagnat* I. 388 (= *IGS* 949) Κλαύδιος Ἰουδῆς ἀρχὼν ἔζησεν ἐτη λξ. *Id.* 1024²¹ (i/B.C. ?) —the inscr. from Berenice in Cyrenaica cited above under ἀβαρῆς—ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων: a list of these Jewish ἀρχοντες is given at the beginning of the inscr., which is dated at the σκηνοπηγία. (See Schürer as cited below.) So in P Lond 1177⁵⁷ (A.D. 113) (= III. p. 183), in accounts for the water-works of the μητρόπολις (? Hermopolis)—Ἀρχόντων Ἰ[ου]δαίων προσευχῆς Θηβαίων μηνιαῖα < ῥκῃ, "The rulers of the *proseucha* of Theban Jews 128 drachmae a month" (see further *s. v.* προσευχή). For Jewish ἀρχοντες generally see Schürer's inscriptions evidence and discussion in *Geschichte* iii. p. 38 ff. (= *HJP* II. ii. p. 243 ff.). In P Lond 1178⁶⁰ (A.D. 194) (= III. p. 217) the designation is applied to the "presidents" of an athletic club known as "The Worshipful Gymnastic Society of Nomads" (ἡ ἱερὰ ξυστική περιπολιστική . . . σύνοδος). Miscellaneous references are P Oxy III. 473² (A.D. 138–60) of the magistrates of Oxyrhynchus, *ib.* 592 (A.D. 122–3) of Sarapion γενόμενος πρυτανικῶ ἀρχοντ[ῶ]ν ἱερῶ καὶ ἀρχιδικαστῇ, BGU II. 362^{7,2} (A.D. 214–5), *ib.* 388^{11,28} (ii/iii A.D.), P Fay 20²² (iii/iv A.D.) τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν, *Cagnat* I. 118⁸⁰ (B.C. 78) (= *IGS* 951) ἐάν τε ἐν ταῖς πατρίσιν κατὰ τοὺς ἰδίους νόμους βούλωνται κρίνεσθαι ἢ ἐπὶ τῶν ἡμετέρων ἀρχόντων ἐπὶ Ἰταλικῶν κριτῶν. In P Oxy III. 592 we have a πρυτανικὸς ἀρχων, which Wilcken (*Archiv* iv. p. 118 f.) regards as equivalent to πρύτανης. Note also P Giss I. 19¹⁷ (ii/A.D.), where Aline commends to her husband, a στρατηγός, the example of ὁ ἐ[ν]θάδε στρατηγός, who τοῖς ἀρχου[σι] ἐπιτί[θη]σι τὸ βάρος: these ἀρχοντες are accordingly subordinates. MGr of ἀρχοντες or ἡ ἀρχοντιά = the local aristocracy.

ἄρωμα.

In *Syll* 939¹⁷ (an undated decree from Arcadia, containing regulations about the mysteries, in strongly dialectic form, and therefore presumably not late) we find μάκων[σ]· λευκαῖς,

λυχνίοις, θυμιάμασιν, [ἔ]μύρναι, ἄρωμασιν all governed by χρεῖσθαι (= χρῆσθαι). So *OGIS* 383¹⁴³ (i/B.C.) ἐπιθύσεις . . . ἄρωμάτων ἐν βωμοῖς τούτοις ποιῆσθω, P Oxy IX. 1211¹⁰ (ii/A.D.) τῶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense," in a list of articles for a sacrifice, BGU I. 149¹ (ii/iii A.D.) (= *Chrest.* I. 93) ὕς τιμὴν [τῶν] ἀρωμάτων, in temple-accounts, and P Leid W^{vi} 16.

For the adj. see P Fay 93^{8 ff.} (a lease of a perfumery business, A.D. 161) (= *Chrest.* I. 317) βούλομαι μισθώσασθαι παρὰ σου τὴν μυροπωλικήν (ἡ μυροπωλικήν) καὶ ἀρωματικήν (ἡ ἀρωματικήν) ἐργασίαν κτλ. Add the inscription on a seal of the time of the Antonines ἀρωματικῆς τῶν κυρίων Καισάρων, where Rostowzew supplies ὥνης after ἀ. : see *Archiv* ii. p. 443, and for the ἀρωματική tax, *ib.* iii. p. 192, iv. p. 313 ff. The verb occurs *Priene* 112⁶² (after B.C. 84) ἡρωματισμένον . . . φλαῖον.

ἀσάλευτος.

For the metaph. use οἱ ἀ. (as Heb 12²⁸) cf. *Magn* 116^{28 f.} (ii/A.D.) ἀ[σ]άλευτο(ν) καὶ ἀμετάθετον τὴν περὶ τούτων διάταξιν, *Kaibel* 1028⁴ (Andros, hymn to Isis, iv/A.D.) στάλαν ἀσάλευτον, *ib.* 855³ (Locris, Macedonian age) τὰν ἀσάλευτον νίκαν ἀρνύμενος, P Lips I. 34¹⁸ (c. A.D. 375) διὰ τοῦτο δέομαι τῆς σφραγίδος ὑμῶν τύχης ἐπινέσθαι [β]ίβλαια καὶ ἀσάλευτα [μ]ένειν τὰ περὶ ταύτης τῆς ὑποθέσεως πεπραγμένα ἐξ ἀντικαθεστώτων [ὑ]πομνη[μ]άτω[ν], and similarly *ib.* 35²⁰. Add the late Byzantine papyrus P Lond 483^{61 f.} (A.D. 616) (= II. p. 328) ἄτρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα, and the eighth century P Lond 77⁶⁴ (= I. p. 235) and P Par 21 *bis*²⁹ where ἀ. is coupled with ἀρραγής. It survives in MGr.

ἀσέβεια.

In P Eleph 23^{10 f.} (B.C. 223–2) we find the characteristic phrase ἔνοχον εἶναι τῇ ἀσεβείᾳ τοῦ θεοῦ: cf. *Syll* 560⁸⁰ (Rhodian dialect, iii/B.C.) ἡ ἔνοχος ἔστω τῇ ἀσεβείᾳ (of violating certain taboos concerning a temple—the last of them μηδὲ ὑποδήματα ἐσφερέτω μηδὲ θείον μηθέν), and of a much later date *OGIS* 262¹⁵ (iii/A.D.) ἔνοχον εἶναι ἀσεβείᾳ. In *Syll* 190¹⁰ we have ἀ. with a genitive, εἰσ[π]ηδήσαντας νύκτωρ ἐπ' ἀδικαίᾳ [καὶ] ἀσεβείᾳ τοῦ ἱεροῦ: King Lysimachus (B.C. 306–281) is decreeing penalties against men who tried to burn a temple. In the "*Apologia pro vita sua*" of Antiochus I, *OGIS* 383¹¹⁸ (middle of i/B.C.) it is stated that χαλεπὴ νέμεσις βασιλικῶν δαιμόνων τιμωρὸς ὁμοίως ἀμελείας τε καὶ ὑβρεως ἀσέβειαν διώκει, and almost immediately afterwards there is a reference to the toilsome burdens of impiety—τῆς δὲ ἀσεβείας ὀπισθοβαρεῖς ἀνάγκαι.

ἀσεβέω.

OGIS 765¹⁰ (iii/B.C.) τὸ θεῖον ἡσέβον, with external accus., as in Aeschylus *Eum.* 270: the more regular construction occurs a few lines further down—εἰς τὸ θεῖον ἀσ[ε]β[ο]ύντα[ς]. So *Syll* 190⁴ (see above) τ[ο]ὺς ἀσεβήσαντας εἰς τὸ ἱερόν, *al.* A iv/B.C. inscription in Boeotian dialect, *Syll* 120² π[ο]ττὰς ἀσεβίοντας τὸ ἱερόν[ν] may be added for the accus. construction, also a late inscription from Lyttus, *Syll* 889² τῷ ἀσεβήσαντι τοῖς δαίμονας. The internal accus. appears in *Syll* 887 ἀσεβήσ(αι) τὰ περὶ τοὺς θεούς, as in Jude 18, the only NT occurrence of the verb (according to WH).

ἀσεβής

is found in P Tor I. 111⁸ (B.C. 116) (= *Chrest* II. p. 33) τὴν γεννημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων, and in the magical P Lond 121⁸⁰⁴ (iii/A.D.) (= I. p. 103). It occurs also in *Syll* 789⁵² (iv/B.C.) ὅπως ἀ[ν] . . . μ[ηδ]ὲν ἀσεβὴς γένηται, and twice in *OGIS* 90^{12, 28} (Rosetta stone, B.C. 196) τοῖς ἐπισυναχθεῖσιν εἰς αὐτὴν ἀσεβέσιν . . . τοῖς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρεν of those who had created sedition, involving the majesty of the θεός on the throne, as Dittenberger explains. Several exx. of the adjective in Josephus are put together by Schmidt *Ios.* p. 357. For the adverb, see P Oxy II. 237^{vi. 13} (A.D. 186) ἀσεβῶς καὶ παρὰ νόμους.

ἀσέλγεια

appeared in P Magd 24⁵ according to the original reading, but has been corrected in the new edition. The adj. appears among a number of technical epithets of ἱφείδης in Vettius Valens p. 335³⁴—ἡ χροσαία ἡ ἀσελγὴ ἡ λατρευτικά καὶ τὰ λοιπὰ. An obscure and badly-spelt document of iv/v A.D., BGU IV. 1024 v. 17, seems to contain this noun in the form ἀσέλγια—ἀλλὰ ἑναντία καὶ ταύτης ὑπὸ σοῦ γινόμενον ἀσέλγια ἀνελίχ[ο]υστα τὰ πεπραγμένα, which the editor understands as = ἀλλ' ἑναντία ταύτῃ ἡ ὑπὸ σοῦ γενομένη ἀσέλγια ἀνελίχουσα κτλ. But we mention this passage only to note how early the popular etymology was current connecting it with θέλγω. It is dubious at best, and the history of the word is really unknown; but cf. Havers in *Indogerm. Forschungen* xxviii (1911) p. 194 ff., who, adopting the foregoing etymology, understands ἀσελγής as = "geschlagen," then "wahnsinnig," and then "liebestoll, wollüstig." He has not convinced Prof. Thumb. For the idea of sensuality associated with the word in late Greek, see Lightfoot on Gal 5¹⁹.

A cognate noun appears in P Oxy VI. 903²¹ (iv/A.D.) πολλὰ ἀσελγήματα λέγων εἰς πρόσωπόν μου καὶ διὰ τῆς ῥινὸς αὐτοῦ, "using many terms of abuse to my face, and through his nose" (Edd.). The complainant is a Christian.

ἀσημος.

This word occurs perpetually in the papyri to denote a man who is "not distinguished" from his neighbours by the convenient scars on eyebrow or arm or right shin which identify so many individuals in formal documents. Thus in P Oxy I. 73^{88 f.} (A.D. 94) a slave is described as μελίχρωτ[α μακρ]οσπ[ρ]όσωπον ἀσημον, and similarly in P Fay 28^{13 f.} (A.D. 150-1) (= *Selections*, p. 82) the parents in giving notice of the birth of a son sign themselves—

Ἰσχυρ[αῖς] (ἐτῶν) μδ ἀσημος
Θασάριον (ἐτῶν) κδ ἀσημος.

From the fact that in BGU I. 347 (ii/A.D.), an as yet uncircumcised boy is twice described as ἀσημος, Deissmann (*BS* p. 153) conjectures that ἀ. may have been the technical term for "uncircumcised" among the Greek Egyptians, but cites Krebs (*Philologus* liii. p. 586), who interprets it rather as = "free from bodily marks owing to the presence of which circumcision was forborne": cf. Preisigke 16¹³ (A.D. 155-6), where formal enquiry is made as to a priest's sons, εἴ τινα σημεῖα ἔχουσιν, and leave for circumcision is

apparently given if these signs are not conspicuous (Wilcken *Archiv* v. p. 435 f.).

In BGU I. 22²³ (A.D. 114) (= *Selections*, p. 76) a pair of silver bracelets are described as of ἀσημον "unstamped" silver, and the same epithet is applied to a δακτυλίτιον, apparently some kind of a ring, in P Lond 193 *verso*⁴ (ii/A.D.) (= II. p. 245). So *Syll* 586⁷³ (early iv/B.C., Athens) ἀργύριον σύμμακτον ἀσημον, weighing so much, followed by χρυσίον ἀσημον, so much. The word became technical in commerce, so that Middle Persian borrowed it as *asim* "silver" (P. Horn, in *Grundriss d. iran. Philol.* I. ii. p. 20). So MGr ἀσημί, with the same meaning.

The only NT instance of ἀσημος is in Ac 21³⁹ (cf. 3 Macc 1⁸), where it = "undistinguished, obscure," as sometimes in classical writers, as Euripides *Ion* 8, οὐκ ἀσημος Ἑλλήνων πόλις (*i. e.* Athens). Cf. *Chrest.* I. 14^{11. 10} (p. 27—c. A.D. 200) ἐγὼ μὲν οὐκ εἰμι δοῦλος οὐδὲ μουσικῆς [υ]λός, ἀλλὰ διασημον πόλιος [Ἄ]λεξανδρ[ικ]ῆας γυμνασιάρχος. For the evidence that Tarsus was "no mean city" see Ramsay, *Cities*, p. 85 ff., and more recently Böhlig, *Die Geisteskultur von Tarsos im augusteischen Zeitalter* (Göttingen, 1913). The adj. is applied to a ship in P Lond 948² (A.D. 236) (= III. p. 220), "without a figurehead" (παράσημος—*q. v.*).

ἀσθένεια.

P Kyl II. 153⁴⁵ (A.D. 138-61) I have directed Eudaemon γράψαι ὑπὲρ ἐμοῦ τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθένειαν. BGU I. 229³ (ii/iii A.D.) illustrates the practice of consulting the local oracle in times of difficulty or sickness—ἡ μὲν σοθήσεται (= εἰ μὲν σωθήσεται) ταύτης, ἥς (? for τῆς, or an extreme case of attraction) ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (= τοῦτό μοι ἐξένηκον). P Lond 971⁴ (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἔστιν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως. P Flor I. 51⁵ (A.D. 138-61) σωματικῆς ἀσθ[ενεί]ας, in an incomplete context. The prepositional phrase of Gal 4¹³ may be further illustrated by P Oxy IV. 726¹⁰ (A.D. 135) οὐ δυνάμενος δι' ἀσθενίαν πλεῦσαι. Add BGU IV. 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης, and *OGIS* 244¹⁰ (iii/B.C.) τὴν περὶ τὸ σῶμα [γ]εννημένην ἀσθενίαν διὰ τὰς συνεχεῖς κακο[π]αθίας, where the editor notes that there is no tautology, as κακοπαθία is to be understood in its later sense of laborious and troublesome work.

ἀσθενέω

is too common to need many citations. There is a pathetically laconic Ἀσθενῶ between some household details and concluding salutations in an undated letter, BGU III. 827⁸⁴. P Oxy IV. 725⁴⁰ (A.D. 183) is typical: a boy apprenticed to a weaver is to have 20 holidays a year for festivals, without loss of wages, ἐὰν δὲ πλείονας τούτων ἀργήσῃ (ἢ ἀσθενήσῃ) ἢ ἀτακτῆσῃ κτλ., "from idleness or ill-health or disobedience" (Edd.), they must be made up. With the use of the verb in Mt 10⁸ may be compared *Syll* 503¹⁸ where a certain man is extolled because, in addition to other benefactions, παρέσχεν λατ[ρ]ὸν τὸν θεραπεύσοντα τοὺς ἀσθενούντας ἐν τῇ[ι] παν[ηγύρει]. See also P Par 51⁵ (B.C. 114) ἀσθενῶν τοῖς ὅμμασι (so also P Leid M^{1. 6}), *ib.* 63^{1v. 128} (B.C. 165) κατὰ τῶν ἀσθενούντων καὶ μὴ δυναμένων ὑπουργεῖν, BGU III. 844¹² (A.D. 83) κόπους γὰρ μο[ι] παρέχει ἀσθενούντι. In

P Lond 144 (? i/A.D.) (=II. p. 253) a servant complains that he had been without food (ἀσειτήσαντος) for two days, as the boy who brought his provisions "was sick," ἀσθενήσαντος: cf. P Lond 22²³ (B.C. 164-3) (=I. p. 7) where ἀσθενῶς διακειμένος is used to describe the "sorry plight" of the twins in the Serapeum owing to the withholding of their allowances of oil and bread. In *Proleg.* p. 11 the very vernacular letter BGU III. 948⁸ (Christian, iv/v A.D.) is quoted for its closeness to Lk 13¹⁶: ἡ μήτηρ σου Κ. ἀσθενεῖ, εἰδοῦ, δέκα τρεῖς μῆνες. (See under ἰδοῦ.) Ἡσθένηκα is answered by ἐὰν κομψῶς σχῶ in P Tebt II. 414¹⁰ (ii/A.D.). The compound ἐξασθενέω is found in BGU III. 903¹⁵ (ii/A.D.) as now amended, τοὺς πλείστους ἐξασθενήσαντας ἀνακεχωρήκηναι κτλ.: cf. also P Tebt I. 50²³ (B.C. 112-1), where for ἐξασθενήκως the editors hesitate between the meanings "was impoverished" or "fell ill." Add PSI 101¹⁴ (ii/A.D.) οὐσπερ ἐξασθενήσαντας ἀνακεχωρήκηναι: the last three substantial men of the village had emigrated because they could not stand the taxation.

ἀσθένημα.

BGU III. 903¹⁵ (ii/A.D.) was formerly read ἐξ ἀσθενήματος, but see the last article. The noun is warranted by Aristotle: Paul has developed the sense in his own way.

ἀσθενής.

PAmh II. 78¹⁴ (A.D. 184) μ[ου] πλειονεκτὶ ἀνθρώπος ἀ[σ]θενής (for -ου -οὺς !), *ib.* 141¹⁵ (A.D. 350) οὐ δυναμένη ἀφισυχᾶσαι γυνὴ ἀσθενής καὶ χήρα κτλ. P Flor I. 58¹⁴ (iii/A.D.) καταφρονοῦντες μου ὡς γυναικὸς ἀσ[θ]εν[ο]ῦς. P Théad 20¹⁵ (iv/A.D.) τὰς ἀσθενεστέραις κόμα[ς], "weaker" financially. For the adv. see OGIS 751⁸ (ii/B.C.) ἐπεὶ θλιβέντες ἐμ πλείουσιν ἀσθενῶς [σ]χ[η]σται. The definitely moral character of the adj. in Rom and 1 Cor may be illustrated by Epict. *Diss.* i. 8. 8, where the ἀσθενεῖς are coupled with the ἀπαίδευτοι. The adj. is curiously rare by comparison with its derivative verb and noun.

Ἀσιάρχης.

For inscriptional light on the meaning of this term it will be enough to refer to the archaeologists: see esp. Ramsay's bibliography in his art. *sub voce* in Hastings *DH*.

ἀσιτία.

We can only add to the literary record the late P Ryl I. 10⁸ (cf. 1²), a hagiographical fragment of vi/A.D., containing a discourse by a saint condemned to death by starvation—δὲ ὅν τὴν ἀσιτίαν κατεκρίθη. See next article.

ἄσιτος.

We can illustrate the derived verb from the curious letter quoted under ἀσθενέω, where the context points clearly to absence of food, and not abstinence therefrom—P Lond 144²⁷ (i/A.D. ?) (=II. p. 253) νωθρευσαμένου μου καὶ ἀσειτήσαντος ἡμέρας δύο ὥστε με μετὰ τῶν νομάρχων μηδὲ συνδιπνήσαι. The editor conjectures that the writer may have been in the desert, and that the nomarchs with whom he "did not even dine" were the officials who superintended the transport of goods from one village to another. The vernacular evidence therefore does not go far to decide the much discussed significance of the subst. in Ac 27²¹. And,

on the whole, in view of the undoubted use of ἀσιτία in medical phraseology to denote "loss of appetite" from illness (as Hipp. *Morb.* 454 τήκεται δὲ ἀσθενῶν ὑπὸ δδυνῶν λυχυρῶν καὶ ἀσιτίας καὶ βηχός: other exx. in Hobart, *Medical Language of St. Luke*, p. 276), it seems best to understand it so here, and to think of Paul's companions as abstaining from food owing to their physical and mental state, and not because no food was forthcoming. See further Knowling in *EGT ad l.*, and the note by J. R. Madan in *JTS* vi. p. 116 ff.

ἀσκέω.

P Par 63^{viii.24} (ii/B.C.) ε[ὐ]σέβειαν ἀσκήσαντα. Lewy (*Fremdwörter*, p. 131) notes the use in the Hebrew Mishna and Aramaic Targum of פִּשְׁעָא 'āsaq = "sich mit etwas beschäftigen, Mühe geben, sich befeisigen."

ἀσκός.

P Lond 402 *verso*¹⁰ (B.C. 152 or 141) (=II. p. 11) ἀσκός = "leathern bag or bottle." The word is used in the general sense "hide" or "skin" in P Fay 121⁸ (c. A.D. 100) where a new and strong yoke-band is to be selected ἐκ τῶν ἐν τῇ κιβωτῷ τῶν ἀσκών, "from those in the box of skins." Add OGIS 629¹⁵ (ii/A.D.) ἐν ἀσκόις] αἰγέλοις, *Cagnat* III. 1056^{11.48} (Palmyra, Trajan's reign) τοῦ ἐν] ἀ[σ]κόις δυσὶ αἰγέλοις ἐπὶ κ[α]μήλου εἰς]κομισθέντος: cf. above, ^{26,30}, where the tax is defined on a load of μύρον, ἐν ἀλαβασ]τροῖς and one ἐν ἀσκόις] αἰγέλοις respectively—the supplements come from the Latin. Cf. MGr ἀσκή (Zaconian *ak'ē*).

ἀσμένως.

P Grenf II. 14 (a)^{17f.} (iii/B.C.) ἀλμένως [ἀν συ]νέταξεν τὸ παρ' αὐτῶν ἀποδοῦναι, *Syll* 329⁵² (i/B.C.) ἀσμένως καὶ ἐκουσίως, *Magi* 17⁴⁴ ἀσμενος ὑπήκουσεν (Δ)εύκιππος.

ἄσοφος.

occurs in P Ryl II. 62¹² (iii/A.D.), a translation of an unknown Latin literary work: δύναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον καὶ ἄσοφον ἀρετῆς στεφανῶσαι—"unskilled in wisdom," unless we should drop one s and read ἀρετῇ "crown with virtue."

ἀσπάζομαι.

The papyri have shown conclusively that this common NT word was the regular *term. tech.* for conveying the greetings at the end of a letter. Examples are BGU IV. 1079^{25f.} (A.D. 41) (= *Selections*, p. 40) ἀσπάξου Διόδωρον μ[ε]τ' ἄλλων (i. ἄλλων) . . . ἀσπάξου Ἀρποχράτη[ν], *ib.* II. 423^{18ff.} (ii/A.D.) (= *Selections*, p. 91) ἀσπασαι. Καπίτων[α] πολλὰ καὶ το[ῖς] ἀδελφοῖς [μ]ου καὶ Σε[ρ]ρήν[η]λλαν καὶ το[ῖς] φίλοις [μ]ου, etc. As showing how much the absence of these greetings was felt, we may quote P Giss I. 78⁷ (ii/A.D.) ἡ μικρά μου Ἡραῖδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπάζεται κ[α]ὶ διὰ τί οὐκ οἶδα, and P Grenf I. 53^{8 ff.} (iv/A.D.) Ἀλλοῦς πολλὰ σοὶ ἀπειλ(εῖ), ἐπὶ γὰρ πολλὰκις γράψας καὶ πάντας ἀσπασάμενος αὐτὴν μόνον οὐκ ἠσπάσσω. The use of the 1st pers. ἀσπάζομαι by Tertius in Rom 16²¹, the only ex. of this exact formula in the NT, may be paralleled from P Oxy VII. 1067²⁵ (iii/A.D.) where to a letter from a certain Helene to her brother, their father Alexander adds the postscript—κάγώ Ἀλεξανδρος ὁ πα[τ]ὴρ ὑμῶν ἀσπάζομαι ὑμᾶς

"Nestorius, presbyter, lies here, who shone a star among the Churches of God." One might suspect the ultimate origin of the phrase in Plato's exquisite epitaph on his friend Aster—

Ἄσστηρ πρὶν μὲν λαμπρὸς ἐν ζωοῖσιν ἔφως,
νῦν δὲ θανάτῳ λάμπεις ἑσπερος ἐν φθιμένοις.

Other instances of ἀσθήρ are P Petr III. 134^a (an astronomical fragment relating to the 36 decans presiding over the ten days' periods), P Par I (Eudoxus treatise, ii/B.C.) in the opening acrostic ¹⁰ χρόνος διοικῶν ἀστέρων γνωρίσματα, P Leid W^{xiii}. ¹¹ τῶν ἱ ἀστέρων (magic), *ib.* V^{xiii}. ²⁸ ἀσθήρ ἀπὸ κεφαλῆς, etc. But we cannot quote it from papyri outside those on astrological or astronomical subjects and magic. It survives, however, in MGr ἀστέρας.

ἀσθήρικτος.

Mayor (on 2 Pet 2¹⁴) cites Longinus ii. 2, ἀσθήρικτα καὶ ἀνεμᾶτιστα "unstable and unballasted (Roberts): this should be added to Grimm's Anthology citation. We do not trouble much about vernacular warrant for words in 2 Pet. It occurs six times in Vettius Valens, in the phrase ἀ. λογισμοῦ "unstable in judgement."

ἀστοργος.

Kaibel 146^b (iii/iv A.D.) ἀστόργου μοῖρα κίχεν θανάτου: the epitaph is among the Elgin marbles. In *ib.* 1028⁴⁴ (Andros, hymn to Isis, iv/A.D.), it means "amorem non expertus." Στοργή is found in *Chrest.* II. 361^b (A.D. 360) εὐνομίας καὶ στοργῆς ἔτι τε καὶ ὑπηρεσίας.

ἀστοχέω.

In the NT confined to the Pastorals, but quotable from iii/B.C. Thus *Syll* 239^a (B.C. 214) εἴπερ οὖν ἐγγόνει τοῦτο, ἡστοχέκτισαν οἱ συνβουλευσάντες ἑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι καὶ τῇ ἐμῇ κρίσεως, and P Par 35³⁸ (B.C. 163) ἀστοχέσαντες τοῦ καλῶς ἔχοντος—a close parallel to 1 Tim 1⁶. (For the gen. constr. cf. also Sir 7¹⁰.) From a later date we may quote the ill-spelt BGU II. 531ⁱⁱ. ¹⁹ (ii/A.D.) ἐὰν δὲ ἀστοχῆσης [αἰω]γίαν μοι λούπην (I. λύπην) [π]αρέχιν μύλλιν, where the meaning seems to be "fail" or "forget." This the verb retains in MGr: so the Klepht ballad in Abbott's *Songs*, p. 34.

Μὴν ἀστοχῆς τὴν ὁρμηνεία, τῆς γυναικὸς τὰ λόγια,

Forget not thy wife's advice, forget not her words.

From the literary side we may quote P Oxy II. 219 (a)²¹ (i/A.D.), where in extravagant terms a man bewails the loss of a pet fighting-cock, ψυχομαχῶν, ὃ γὰρ ἀ[λ]έκτωρ ἡστοχέκη, "I am distraught, for my cock has failed me" (Edd.), and the adverb in the philosophical P Fay 337 (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἀρχειν [τῶν] πράξεων ἐκεῖ[νου]ς δὲ εὐθὺς ἐφέπεισθαι, οὐκ ἀτάκτως μέντοι ἀλλ' εἰμα[ρ]μέ[νους]. τοῦ γὰρ ἀστώχως[. . .

ἀστραπή.

We can only cite the magical P Lond 121⁷⁸⁵ (iii/A.D.) (= I. p. 109). It is MGr.

ἀστράπτω.

The MGr ἀστράφτει, "it lightens," reinforces the literary record. The word was vernacular, though, as in the case of the noun, we know of no exx. except in the magic papyri,

P Lond 46¹⁶⁰ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτων: so *ib.* 121³³⁴ (iii/A.D.) and 122⁹² (iv/A.D.) (= I. pp. 92, 119).

ἄστρον.

In P Hib I. 27⁴¹ ff. (a calendar, B.C. 301–240) χρῶν-τ[αι] ταῖς κατὰ σελήνη[ν] ἡμέραις οἱ ἀστρολό[γοι] καὶ οἱ ἱερογραμματεῖς[ε]ς πρὸς τὰς δόσεις καὶ ἑ[να]τολὰς τῶν ἀστρον[ων], "the astronomers and sacred scribes use the lunar days for the settings and risings of the stars" (Edd.): cf. ⁵⁰ f., οὐθὲν πα[ραλ]λάσσοντες ἐπ' ἀστρον[ι] ἡ δύνοντι ἡ ἀνατ[έλλ]οντι, "without alterations owing to the setting or rising of a star" (*ib.*). From the Adrumetum tablet (Wünsch *AF*, no. 5²³), on which Deissmann has written in *BS*, pp. 271 ff., we may quote ὀρκίζω σε τὸν φωστήρα καὶ ἄστρο ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγματος. Deissmann compared Gen 1¹⁶ f.; since there we have ἄστέρας, the substitution of ἄστρο suggests the suspicion that the simpler 2nd decl. noun was beginning to be preferred in the vernacular. (Both, however, figure in MGr, and ἀσθήρ is more often found in NT.) Add P Grenf. I. 1⁶ (literary—ii/B.C.), ἄστρο φιλα καὶ συνερῶσα πότνια νύξ μοι, P Oxy IV. 731⁶ (A.D. 8–9) καὶ τοῖς ἀστροῖς Ἥρας τρεῖς, "three days at the time of the stars of Hera" (Edd., who note that the "star of Hera" was Venus, but the plural is unexplained), *Syll* 686³⁸ (early ii/A.D.) μέχρι νυκτός, ὡς ἄστρο καταλαβεῖν, διακαρτέρησε, of a competitor in the pancration, *OGIS* 56³⁸ (B.C. 239–8), τὸ ἄστρον τὸ τῆς Ἰσίου, *i. e.* Sirius, the date of whose heliacal rising is defined in the succeeding lines. This last passage agrees with the NT in making ἄστρον a complete equivalent of ἀσθήρ. It is MGr ἄστρο.

Ἀσούγκριτος.

This proper name is by no means peculiar to Rome (Rom 16¹⁴), though as yet it has not been very widely attested: see, however *CIL* VI. 12565 (Rome), IX. 114 (Brundisium), IX. 224 (Uria), and perhaps *IG* III. 1093 ⁴⁵ (Attica) Ἀ[σ]ούγκριτος: cf. Rouffiac, p. 90 f., following Lietzmann (*HZNT ad l.*). For the adj. from which it is derived cf. BGU II. 613³⁰ (ii/A.D.) ἐκ τῆς ἀσυνκρίτου ἐπιστροφῆς, and one of the letters in the Abinnaeus correspondence, P Gen I. 55⁴ ff. (iv/A.D.) ἡσπευσα προσαγορευσέ σου τὴν ἀμίμητον καλοκαγαθίαν ὡς ἀληθὺς ἀσύνκριτον ἐπίπαν, P Oxy X. 1298¹ (iv/A.D., Christian) τῷ δεσπότη καὶ ἀσυνκρίτῳ καὶ παραμυθίᾳ τῶν φίλων, "to my incomparable master, the consolation of his friends" (Edd.).

ἀσύμφωνος.

Vettius Valens has it often as a *term. tech.*, e. g. p. 38¹⁵ Κρόνος μὲν οὖν καὶ Ἥλιος ἀσύμφωνος.

ἀσύνετος.

P Oxy III. 471⁸⁸ (ii/A.D.), ἦν δὲ οὐκ ἀσύνετον, "and he was not stupid." *Kaibel* 225^a (near Ephesus) ἐξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδε ἔτυχον θανάτου: it seems clear that "foolish" here does not primarily denote lack of brains but moral obliquity.

ἀσύνθετος.

To other citations for the meaning "faithless" appearing in the derivative verb may be added three from Ptolemaic

papyri for εὐσυνθεῖν, "to keep faith"—P Petr II. 9 (2)² (B.C. 241-39), εὐσυνθεῖσθαι αὐτοῖς, P Tebt I. 61 (a)²² (B.C. 118-7), διὰ τὸ μὴ εὐσυνθετικῆναι ἐν τῇ διορθώσ[ε]ι τοῦ ἐπιβληθέντος αὐτῷ στεφάνου, and similarly *ib.* 64 (a)²³ (B.C. 116-5). Add a British Museum papyrus quoted in *Archiv* vi. p. 101 (A.D. 114-5) τῶν β[ι]βλίων . . . ἐπαλλήλ[ων] κα[ὶ] ἀσυνθέτων διὰ τὸ πλῆθος κειμένων, which can only mean that these records were "closely packed together and not in order"—a meaning which follows well from that of συντίθημι, but does not seem to occur elsewhere.

ἀσφάλεια.

P Amh II. 78¹⁶ (A.D. 184) ἀσφάλειαν γ[ρ]απτήν, "written security," P Tebt II. 293¹⁹ (c. A.D. 187) τὰς παρατεθείσας ὑπὸ αὐτοῦ [ἀ]σφα[λ]είας, "the proofs submitted by him" (Edd.), P Flor I. 25²⁸ (ii/A.D.), κατ' ἐγγράπτους ἀσφάλειας. In the inscriptions the word is very common united with ἀσυλία, ἀτέλεια, etc., e.g. *OGIS* 81¹⁸ (iii/B.C.) ἀσφάλειαν καὶ ἀσυλίαν: cf. 270²⁴ (iii/B.C.), 352⁶⁰ (ii/B.C.). In *ib.* 669¹⁰ (i/A.D.) we find τῶν θεῶν ταμειοσαμίων εἰς τοῦτον τὸν ἱερώτατον καιρὸν τὴν τῆς οἰκουμένης ἀσφάλειαν. As this illustrates the use of ἀ. found in I Th 5³, so is that of Lk 1⁴ paralleled by the papyrus instances cited above. The noun occurs innumerable times in the commercial sense, "a security." In P Tebt II. 407¹⁰ (A.D. 199?) αἱ ὀναὶ καὶ ἀσφάλειαι is rendered "the contracts and title-deeds." For the phrase of Ac 5²² cf. *Syll* 246³⁰, ὅπως μετὰ πάσης ἀσφαλε[ίας] συντελεσθεῖ (sc. ἡ τῶν μυστηρίων τελετή). For the idea of "security" against attack from outside cf. *C. and B.* 559⁹ (ii. p. 650) ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυπὸν πάντα κόσμον: the date is A.D. 60-80. Cf. P Fay 107¹¹ (A.D. 133) τοὺς φανέντας αἰτίους ἔχιν ἐν ἀσφαλείᾳ, "to keep the persons found guilty in a safe place" (Edd.). Personal "safety" comes in *Syll* 192⁶⁸ (B.C. 290-87) τὴν τοῦ ἑαυτοῦ σώματος ἀσφάλειαν. The word is MGr.

ἀσφαλής.

BGU III. 909²⁴ (A.D. 359) ἐν ἀσφαλεῖ παρὰ σε[αυ]τ[ῆ]ς αὐτῶν τῶν ἔργων ἔχιν. P Oxy III. 530²¹ (ii/A.D.) ἀποδοῦσα οὖν αὐτῷ ἀπολήμψῃ τὰ ἱμάτια ὑγῇ καὶ ἐν ἀσφαλεῖ ποιήσης, "get my clothes back safe, and put them in a secure place" (Edd.), *ib.* 433⁹ (ii/iii A.D.) ἐν ἀσφαλεῖ [ῆ]τω. *Priene* 114¹⁰ (i/B.C.) τὴν δὲ πίστιν καὶ φυλ[ακ]ὴν τῶν παραδοθέντων αὐτῷ γραμμάτων ἐποι[ή]σας ἀσφαλῆ. *ib.* 118⁸ (i/B.C.) ἀσφαλίστατα πρὸς πάντα τὸν χρόνον γεννηθῆναι τὰ βραβ[εί]α. For the adverb, cf. P Giss I. 19¹⁴ (ii/A.D.) παρακαλῶ σε οὖν ἀσφαλῶς σεαυτὸν [τηρεῖν vel sim.]. P Hib I. 53³ (B.C. 246) ἀσφαλῶς διεγγυᾶν, "to get good security," P Oxy IV. 742^{5f} (B.C. 2) θ[έ]ς αὐτὰς εἰς τόπον ἀσφαλῶς, "set them (sc. bundles of reeds) in a safe place." The word was common.

ἀσφαλίζομαι.

For the physical meaning of this very common verb, the only meaning which occurs in NT, may be quoted P Ryl II. 68¹⁹ (B.C. 89) ὅπως ἀναχθεῖσα ἡ Τ. ἀσφαλισθῇ μέχρι τοῦ κτλ., "be brought up and secured until . . ." (Ed.), P Tebt II. 283¹⁹ (i/B.C.) τὸν προγεγραμμένον II. ἀσφαλίσασθαι, "to secure (arrest) the aforesaid P.," *ib.* I. 53²⁹ (B.C. 110)

ἀσφαλίσασθαι τὰ γενή[ματα], "seize the produce" (Edd.). *ib.* II. 407⁴ (A.D. 199?) ἀσφαλιζόμενος τὰ μὲλλ[ο]ντα πρὸς ἐμ[ε] ἔλθειν ὑπάρχο[ν]τα, "securing the property coming to me" (Edd.) has the commoner applied sense: cf. also P Oxy VII. 1033¹² (A.D. 392) διὰ τοῦτο ἑαυτοὺς ἀσφαλιζόμενοι τοῦσδε τοὺς λιβέλλους ἐπιδίδομεν, "therefore to safeguard ourselves we present this petition" (Ed.), P Lips I. 106¹⁰ (A.D. 98) εἰάν οὖν ὁ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλιζῇται σε διὰ τοῦ γράμματος (I. -τος) τῶν γεωργῶ(ν). Add P Ryl II. 77³⁰ (A.D. 192) αὐτὰ ταῦτα ἀσφαλισομαι κτλ., "I will certify these very facts by means of your minutes" (Ed.), BGU III. 829⁹ (A.D. 100) ἀσφ[άλισο]ν δὲ τ[ῆ]ν ἐμ[ὴ]ν ὑπογραφὴν, P Hamb I. 29¹³ (A.D. 29), where the editors take it as "enter a protest." Demetrius *de Eloc.* 193 says the best "literary" style is συννηρημένη καὶ οἷον ἡσφαλισμένη τοῖς συνδιαμοῖς, "compacted and (as it were) consolidated by the conjunctions" (Roberts). Ἀσφάλισμα "pledge" occurs BGU I. 248⁸, II. 601⁷ (?) (both ii/A.D.): cf. also *ib.* I. 246³⁴ (ii/iii A.D.) [π]αρασφαλισματα. Cf. MGr (ἀ)σφαλιζω "shut."

ἀσχημονέω.

In P Tebt I. 44¹⁷ (B.C. 114), a petition concerning a violent assault, the complaint is made that the aggressor ἔως [μὲν] τῆς οἰκίας ἐλθοῦσιν ἐμὴ καὶ ἀσχημονέ[ω]ν ὅσπερ δὲ ἐπισηδῆσας ἔδωκεν πληγὰς πλείους ἢ [ε]ἶχεν ῥάβδω, where foul language at least is suggested. (Is ἀσχημονέω an un-augmented imperfect? The present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted *Proleg.* p. 121.) In the great Mysteries inscription from Andania, *Syll* 653⁴ (B.C. 91), the candidate has to swear μήτε αὐ[τ]ὸς μήτε ἀσχημον μὴδὲ ἄδικον ποιήσῃν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλω ἐπιτρέψῃν: in this case anything irreverent or improper would be included. Perhaps "behave dishonourably" is the meaning in I Cor 7³⁶, but the word seems to take the colour of its context. We find it in antithesis with εὐσχημονεῖν in the pompous but ungrammatical letter (a begging letter?), P Par 63^{1x}.^{38f} (B.C. 165) παρὰ τὴν περιούσαν ἀγωγὴν ἀσχημονοῦντα προσδεῖσθαι τῆς παρ' ἑτέρων ἐπαικουρίας, "since I cannot meet the conditions of life creditably I need external assistance": in the next sentence, after a fresh start, ὁρμῶμεν ἀπὸ βραχείων μόλεις εὐσχημονεῖν.

ἀσχημοσύνη.

For ἀ. in Rom 1²⁷=*opus obscaenum*, Lietzmann (*HZNT* III. i. *ad l.*) refers to Philo *Legg. Alleg.* II. 66, p. 78 τῆς . . . ἀνασχηντίας παραδείγματα αἱ ἀσχημοσύναι πάσαι: cf. III. 158, p. 118. Vettius Valens p. 61²¹ ἐν ἀσχημοσύναις καὶ κατακρίσει, apparently "scandals and condemnations."

ἀσχήμων.

Syll 653⁴ (B.C. 91) μὴτε ἀσχημον μὴδὲ ἄδικον ποιήσῃν. A "late form" of the adj. (LS, who quote Polemo, a writer of ii/A.D.) is found in P Ryl II. 144¹⁸ (A.D. 38) παρεχρήσατό μοι πολλὰ καὶ ἀσχημα, "subjected me to much shameful mishandling" (Edd.). The ordinary form occurs in another petition of the same group, *ib.* 150¹¹ (A.D. 40-1) ἑκακολόγησεν πολλὰ καὶ ἀσχήμονα. So Vettius Valens p. 62¹⁸ ἀτυχεῖς καὶ ἀσχήμονας.

ἀσωτία.

A good instance of this expressive word occurs in P Par 63^{ix}.³⁵ (B.C. 165) in the clause preceding that quoted above under ἀσχημονέω:—ἄλλως τε δὴ τῆς πατρικῆς οἰκίας, ὥσπερ καὶ σὺ γινώσκεις, ἐτι ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας. It occurs after a hiatus in P Petr III. 21 (6)¹¹ (B.C. 225). A somewhat weaker sense is found in P Fay 12²⁴ (c. B.C. 103), where it is used of men who had pawned a stolen garment πρὸς ἀσωτείαν “incontinently.” For the corresponding verb see P Flor I. 99⁷ (i/ii A.D.) (= *Selections*, p. 71), a public notice which his parents set up regarding a prodigal son who ἀσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, “by riotous living [cf. ἀσώτως, Lk 15¹³] had squandered all his own property,” and PSI 41¹² (iv/A.D.), where a wife lays a complaint against her husband for misuse of her property καὶ ἀσωδ[ε]ῶν καὶ πράττων [ἀ μὴ τοῖς ἐγγενέσι πρέπει. The word survives in the written MGr.

ἀσωτος.

Vettius Valens p. 18 joins ἀσώτων λάγων καὶ κατωφερῶν ἀκρίτων ἐπιψόγων, εὐμεταβόλων περὶ τὰ τέλη, οὐκ εὐθανατούντων οὐδὲ περὶ τοὺς γάμους εὐσταθῶν. The use of the maxim *nosctur a sociis* here, as so often, makes the astrologer valuable for the delineation of a word's meaning. It is MGr.

ἀτακτέω.

For its original connotation of riot or rebellion cf. *OGIS* 200⁶ (iv/A.D.) ἀτακτησάντων κατὰ καιρὸν τοῦ ἔθνους τῶν Βουγαιτῶν. So *Syll* 153²¹ (B.C. 325-4) τοὺς ἀτακτοῦντας τῶν τριηράρχων, *al.* Like its parent adjective ἀτακτος, and the adverb, this verb is found in the NT only in the Thessalonian Epp., where their context clearly demands that the words should be understood metaphorically. Some doubt has, however, existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. Chrysostom seems to incline to the former view, Theodoret to the latter: see the passages quoted in full with other illustrative material in Milligan *Thess.* p. 152 ff. The latter view is now supported by almost contemporary evidence from the *Κοινή*. In P Oxy II. 275^{34f}. (A.D. 66), a contract of apprenticeship, a father enters into an undertaking that if there are any days when his son “plays truant” or “fails to attend”—*δσας δ' ἐὰν ἐν τούτῳ ἀτακτῇσῃ ἡμέρας*—he is afterwards to make them good; and similarly in P Oxy IV. 725^{39f}. (A.D. 183) a weaver's apprentice is bound down to appear for an equivalent number of days, if from idleness or ill-health or any other reason he exceeds the twenty days' holiday he is allowed in the year—*ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]θενήσῃ ἢ ἀτακτῇσῃ ἢ δι' ἄλλην τιν[ὰ αἰ]τίαν ἡμέρας κτλ.* From an earlier date we may cite BGU IV. 1125⁸ (B.C. 13), another contract, where the words occur *ὡς δὲ ἐὰν ἀρτακτῇσῃ ἢ ἀρρωστήσῃ*: the strange word is what Lewis Carroll would call a “portmanteau,” compounded of ἀργήσῃ and ἀτακτῇσῃ. On the other hand in P Eleph 2¹³ (a will, B.C. 285-4) καὶ ἡ πρᾶξις ἔστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιούντος κατὰ τὰ γεγραμμένα the verb has the stronger sense, “to be contumacious.” Its opposite εὐτακτέω is not uncommon. Thus *Syll* 519². (Athens, B.C. 334-3), where the ἐφηβοὶ of the year are formally praised for having been good

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boys—*ἐπειδὴ . . . εὐτακτοῦσιν* and obey the laws and the master appointed for them. In BGU IV. 1106²⁸ (B.C. 13) a wet-nurse is bound εὐτακτομένην αὐτὴν τοῖς λήϊτοῖς κατ' ἐ μῆνα τροφῆοις ποιεῖσθαι τήν τε ἐατῆς [καὶ τοῦ] παιδίου προσήκουσαν ἐπιμέλειαν: note the middle.

ἀτακτος.

See the discussion of ἀτακτέω. For the adj. (and adv.) we may quote P Fay 337^{18f}. (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἀρχεῖν [τῶν] πράξεων ἐκεῖνου] δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἄλλ' εἰμα[ρ]μέως: the document is a fragment of “a philosophical work concerning the gods” (Edd.). In Vettius Valens p. 336²⁸ ἀτακτον φάσιν ἢ βελτίονα, the antithesis suggests a markedly bad meaning for ἀ. The same implication underlies the subst. in p. 116¹⁸ πολλὰ καὶ τῶν ἀτακτημάτων κρυβήσεται καὶ οὐκ ἔσται αἰσχυρά—which they would have been but for the kindly influence of Jupiter. The next sentence identifies the ἀτακτῆματα as secret intrigues which will not be found out. In *Syll* 519 (see under ἀτακτέω), where four sets of ἐφηβοὶ and their σωφρονιστοὶ get their meed of praise and garlands, εὐτάκτους αὐτοὺς παρέχουσιν replaces the verb in one place out of three. BGU IV. 1056¹⁸ (B.C. 13) διδόντες τὸν μὲν τόκον κατὰ μῆνα εὐτάκτως, “regularly”: so 1156¹⁴ (B.C. 15).

ἀτεκνος.

P Lond 23¹⁸ (B.C. 158-7) (= I. p. 38) διὰ τὸ ἀτεκνὸν με εἶναι. The word is common in connexion with dispositions of property, etc., e. g. P Oxy II. 249^{10f}. (A.D. 80) τοῦ ὁμογενήσου μου ἀδελφοῦ Ποπλίου . . . μ[ε]τηλλαχότος ἀτέκνου, P Amh II. 72⁸ (A.D. 246) ἀτέκνου καὶ ἀδιαθέτου “childless and intestate.” P Strass I. 29³² (A.D. 289), *al.* Cf. also BGU II. 648¹⁸ (A.D. 164 or 196) ἐπεὶ καὶ ἀτεκν[ός] εἰμι καὶ οὐδὲ ἑμαντή ἀπαρκεῖν δύναμαι.

ἀτενίζω.

For this characteristically Lukan word cf. the Leiden occult papyrus Wxvi. 2f. εἰσελθόντος δὲ τοῦ θεοῦ μὴ ἐνατένιζε τῇ ὄψει, ἀλλὰ τῆς (l. τοῖς) ποσὶ. The intensive meaning, which underlies the NT usage, comes out in the description of Thecla's rapt attention to Paul's teaching—ἀτενίζουσα ὡς πρὸς ἐφφρασίαν (*Acta Pauli* viii.).

ἄτερο.

For this (originally) poetic word which is found in the Grk Bible only 2 Macc 12¹⁸, Lk 22⁶ and ³⁸, cf. *Priene* 109¹⁰⁶ (c. B.C. 120) ἄτερο ὀψωνίου, “without salary.” It occurs in P Oxy VI. 936¹⁸ (iii/A.D., a rather uneducated letter) ὁ ἡπητῆς λέγει ὅτι οὐ δίδω οὐτε τὸν χαλκὸν οὐτε τὸ φαινόλιν ἄτερο Ἰούστου, “the cobbler says that he will not give up either the money or the cloak without Justus” (Edd.). Cf. also P Leid W¹¹.¹² (*Apocrypha Moisis*) ἄτερο γὰρ τούτων (the ω corrected from ο) ὁ εὖς (l. θεός) οὐκ ἐπακούσεται. To the references in the Lexicons may be added Vettius Valens pp. 136⁹, 271⁹, 341⁹, and Cleanthes *hymn. Orph.* 68, 8.

ἀτιμάζω.

P Petr II. 4 (6)^{18f}. (B.C. 255-4) δινον (l. δαινόν) γάρ ἐστιν ἐν ὄχλοι ἀτιμάζεσθαι, “for it is a dreadful thing to be insulted before a crowd” (Ed.). Cf. *OGIS* 383¹¹⁹ (i/B.C.)

καθωσιμένων τε ἥρώων ἀτιμασθεὶς νόμος ἀνελάτους ἔχει ποινάς, *Syll* 891^{2ff}. (ii/A.D.—pagan, but with phrases from LXX) ἐπικατάρατος δοτις μὴ φείδοιτο . . . τοῦδε τοῦ ἔργου (a tomb and statue) . . . ἀλλὰ ἀτιμάσει ἢ μεταθήσει δρουν ἐξ δρουν (Dittenberger emends ἐξορύσσων) κτλ., BGU IV. 1024^{vii. 28} (iv/v A.D.) πωλοῦσα αὐτὴν πρὸς ἀτιμάζουσιν τιμήν (of a girl sold to shame). The connotation of the last ex. survives in MGr, to “seduce” a girl.

ἀτιμία.

P Giss I. 40^{ii. 8}, an edict announcing an amnesty of Caracalla A.D. 212, μετὰ τ[ὸ] π[λ]ηρωθῆναι τὸ τοῦ χρ[ὸ]νου διάστημα οὐκ ἐνειδισθήσεται ἢ τῆς ἀτιμ[ί]ας παρασημεί[ω]σις. The word is found in a hitherto unknown fragment, perhaps of Euripides, published in P Par p. 86—

οὐκ ἦν ἄρ' οὐθέν πῆμ' ἐλευθέραν δάκνον
ψυχὴν ὁμοίως ἀνδρός, ὥς ἀτιμία.

(But Euripides did not write οὐθέν !)

ἀτιμος.

Its old technical meaning, familiar in Attic law—cf., for example, *Roberts-Gardner* no. 32A⁵⁵, dated B.C. 377, ὑπαρχέτω μ[ὲν] αὐτῷ ἀτίμῳ εἶναι καὶ [τὰ] χρ[ὴ]μα[τα] αὐτοῦ δημόσια ἔστω—is seen in *OGIS* 338²⁸ (ii/B.C.) εἶναι αὐτοὺς κα[ὶ] αὐτὰς ἀτίμους τε καὶ τὰ ἐκατέρων ὑπάρχοντα τῆς πόλεως: in 527⁸ ἀτιμ[ον] δὲ εἶναι the context seems to require the meaning of “contrary to law,” though the editor admits that this cannot be found in the word itself. In the Acts of the martyrdom of Christina, PSI 27^v (v/A.D.) the Saint is described as addressing Urbanus as βάρως πάσις τῆς ἀνομίας ἔχων καὶ ἀτίμ[ο]ν σπέρματος. It is MGr.

ἀτιμός.

In a fragmentary Decree of the Senate and People, *Roberts-Gardner* p. 69 ff., prescribing the conditions upon which Selymbria, after its capture in B.C. 409–8 by Alcibiades, was restored to the Athenian alliance, provision is made that disfranchised persons should be restored to their privileges—¹⁰ εἰ τις ἡτίμωτο[ο], ἐντιμον εἶναι].

ἀτίμς.

The long British Museum magical papyrus, P Lond 121⁶³⁰ and 743 (iii/A.D.) (= I. pp. 104, 108), shows this word twice—περιένεγκον τὸ δακ[τ]ύλιον ἐπὶ τῆς ἀτίμτος τοῦ λιβ[άνου] and περὶ τὴν ἀτίμδα. Cf. *Syll* 804¹⁹ (ii/A.D.—Ephesus) θυματήριον ἀτίμζον.

ἀτομος.

With ἐν ἀτόμῳ (1 Cor 15⁵²) cf. Symm. Isai 54⁸ ἐν ἀτόμῳ ὀργῆς, where the LXX has ἐν μικρῷ θυμῷ. This will suffice to make Paul's dependence for the word on Plato and Aristotle less assured than it might have been.

ἀτοπος.

From its original meaning “out of place,” “unbecoming,” ἀτοπος came to be used especially in Plato of what was “marvellous,” “odd” (e.g. *Legg.* i. 646 B τοῦ θαυμαστοῦ τε καὶ ἀτόπου), and from this the transition was easy in later Grk to the ethical meaning of “improper,” “unrighteous,” e.g. Philo *Legg. Alleg.* iii. 17 παρ' ὃ καὶ ἀτοπος λέγεται εἶναι ὁ φαῦλος ἀτοπον δὲ ἐστὶ κακὸν δόσθητον. It

is in this sense that the word is always used in the LXX and in the NT (except Ac 28⁸—and even there it = κακόν), and the usage can be freely illustrated from the Κοινή. Thus in the early P Petr II. 19 (1 a)^{8f} (iii/B.C.) a prisoner asserts “in the name of God and of fair play” (ὅθεν καὶ τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος) that he has said nothing ἀτοπον, ὅπερ καὶ ἀληθινόν ἐστι, and in *ib.* III. 43 (3)^{17f} (iii/B.C.) precautions are taken against certain discontented labourers [να μὴ ἀτοπ[έ]ν τι πράξωσιν. Similarly *Chrest.* I. 238¹³ (c. A.D. 117) παραφυλάξετε εἰς τὸ μὴδὲν ἀτοπον ὑπ' αὐτῶν πραχθῆναι. In BGU III. 757²¹ (A.D. 12) ἔτερα ἀτοπα are attributed to some marauders who had pulled to pieces a farmer's sheaves of wheat, and thrown them to the pigs; and the parents of the prodigal (P Flor I. 99¹⁰—see s. v. ἀσωτία) announce that they are giving publicity to his misdeeds μήποτε ἐ[π]ηρέασῃ ἡμεῖν ἢ ἔτερο[ν] ἢ (? omit) ἀτοπὸν τι πράξῃ[ς], “lest he should insult us, or do anything else amiss.” P Flor II. 177¹⁸ (A.D. 257) ἀτοπον γάρ ἐστιν αὐτοὺς ἀνεῖσθαι is less clear. The subst. ἀτόπημα is found P Tebt II. 303¹¹ (A.D. 176–80) περὶ ὧν εἰς ἡμᾶς διαπράξατο ἀτοπημάτων, “concerning the outrages which he committed against us” (Edd.): cf. P Lips I. 39⁷ (A.D. 390) καὶ μ[η]κέτι κατὰ μηδεὶν ἀτόπημα διαπράξασθαι. A curious use of the adverb (if the restoration is correct) occurs in the Acts of Christina, where the saint is represented as addressing Urbanus, after having looked up into heaven καὶ [ἀτ]όπως γελάσασα (PSI 27^v, v/A.D.); perhaps “with a strange” or “forced laugh.” It may be added that in *CR* xvii. p. 265 οὐκ ἀτόπως is cited from Thucydides (vii. 30⁸) with the meaning “not badly”—“an uncommon use,” the writer adds.

αὐγάζω.

Nägeli (p. 25) translates this verb by “see, see clearly” in the Pauline passage 2 Cor 4⁴ εἰς τὸ μὴ ἀγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, holding that there is no reason why this old poetic sense (*Soph. Ph.* 217) should not have passed into the Κοινή. It should be noticed that in the LXX (Lev 13²⁵ a) the word has the wholly different meaning of “appear white or bright.” For the compd. διαυγάω see the horoscope P Lond 130⁷⁰ (ii/A.D.) (= I. p. 135) διηγάζαν.

αὐγή.

The choice of this word as a proper name in Egypt is witnessed by *Preisigke* 1995, 1999, 2003, 2006, 2008, from a set of sepulchral inscriptions of Alexandria. This is a better warrant of vernacular use than the fulsome laudation with which the Cyzicenes greeted the first acts of Gaius (A.D. 37), *Syll* 365⁸, ἐπεὶ ὁ νέος Ἡλῖος Γάιος (κτλ.) συναναλάμψαι ταῖς Ἰδαίαις αὐγαῖς καὶ τὰς δορυφόρους τῆς ἡγεμονίας ἠθέλησεν βασιλέας, i. e. surrounded himself with satellites in the shape of vassal kings restored to thrones from which Tiberius expelled them (Dittenberger). Αὐγή is the MGr for “dawn,” and probably superseded the irregular noun ἑως very early in the Κοινή history: Ac 20¹¹ ἀχρι αὐγῆς is thus good vernacular. So P Leid W^{21. 28} ἐφάνη φῶς, αὐγή (cf. iv. 29). Cf. also the dimin. αὐγούλα in MGr, as in the Klepht ballad (Abbott, *Songs* p. 26)—

Κ' ἐκεῖ πρὸς τὰ χαράγματα, ε' ἐκεῖ πρὸς τὴν αὐγούλα,

And there, towards daybreak, towards early morn.

Αὐγουστος

is usually replaced by the translation **Σεβαστός**: it is well to remember that the title meant a great deal more than "august," being connected essentially with the apotheosis of the Emperor. Since **Σεβαστός** enters into the style of every Emperor till Constantine (when in the papyri **Αὐγουστος** significantly replaces it), the original Latin word could be retained in an early writer (see *per contra* exx. from iv/A.D. below) as the personal name of Octavian: so Lk 2¹ against Ac 25^{21,25}. The spelling **Ἀγουστόν** in **NC*Δ** represents a genuine Hellenistic pronunciation (see *Proleg.* p. 47); but in the case of this Latin word it is probably (so Prof. Thumb) conditioned by the influence of vulgar Latin: cf. Ital. *agosto*. **Ἀ[γ]ούστων** occurs in P Lond 407⁸¹ (A.D. 346) (= II. p. 274), which is roughly coeval with **Ν**: the Edd. note it is thus spelt in many of the papyri of the period. So P Oxy I. 41³ (iii/iv A.D.) **Ἀγουστοὶ κύριοι**, BGU IV. 1049¹ (A.D. 342), P Goodsp Cairo 12^{1,11} (A.D. 340) **τῶν τὰ πάντα νικόντων Σεβαστῶν ἡμῶν Ἀγουστών**, *ib.* 15⁵ (A.D. 362) **Ἀ[γο]ύστου**. The tendency arose in Greek centuries earlier—Mayser *Gr.* p. 114 cites **Γλακίου** from P Par 41⁶ (B.C. 158), and **σατοῦ** and the like appear in Ptolemaic times.

αὐθάδης.

In P Amh II. 78¹² (A.D. 184) it seems certain that we should read **μ[ου] πλεονεκτῇ ἀνθρώπος α[ὐ]θάδης** (not **ἀσθενής**). A few lines lower we find **τοιαύτης ο[ὐ]δ' ἐν αὐθάδῃ ἐν αὐτῷ οὐδ' οὐ δυνάμενος [ἐν]καρτερεῖν**, "his audacity having reached this pitch I can endure no longer" (Edd.). According to Crönert *Mem. Herc.* p. 32, the form **αὐθαδία**, which in Attic is confined to the poets, "linguae pedestris auctoribus sine dubio reddenda est." Its vernacular character may be further established by P Tebt I. 16¹⁰ (B.C. 114) **αὐθαδίᾳ χρώμενοι** "persisting in their violent behaviour" (Edd.), *Syll* 893²⁷ (ii/A.D.) **καὶ τοὺς ὑβρίζοντας τοὺς ἥρωας (the *Di Manes*) τῶν τέκνων ἡμῶν καὶ ἐμὲ καὶ τὸν ἀνδρα μου II. καὶ ἐπιμένοντας τῇ αὐθαδίᾳ**, CPHerm 1³ (no context), BGU III. 747^{11,11} (A.D. 139) **μέχρι αὐθαδίας ἐπ[ι]χειροῦσιν φθάνειν**, *ib.* IV. 1187²¹ (i/B.C.) **τῇ δὲ περὶ ἐαυτὰς βλαί καὶ αὐθαδίᾳ [συ]νχρησάμενοι**, P Gen I. 31⁹ (A.D. 145-6) **τῇ αὐθαδίᾳ [συ]νχρησάμενοι**. The subst. is not found in the NT, but see LXX Isai 24⁸, Didache 5¹. The adverb is quotable from P Tebt II. 331⁷ (c. A.D. 131) **ἐπ' ἡλθο[ν] α[ὐ]θάδως εἰς ἣν ἔχω ἐν τῇ κόμῃ οἰκίαν**, P Grenf I. 47¹⁰ (A.D. 148) **ἐπιγνοὺς αὐθάδως τέθε[ρ]σθαι ὑπ[ὸ] Ὀπρου κτλ.**, P Ryl II. 133¹⁴ (A.D. 33) **αὐθάδως κατέσπασεν ἀπὸ μέρους** "ventured to pull it partly down" (Ed.), P Lond 358¹² (c. A.D. 150) (= II. p. 172) **αὐθάδως ἀναστραφέντων**, and P Oxy X. 1242^{111,44} (iii/A.D.—a semi-literary piece), where Trajan says to an anti-Semite advocate, **Ἰδε, δευτέρον σοι λέγω, Ἐρμαῖσκε, αὐθάδως ἀποκρίνη πεποιθὸς τῷ σεαυτοῦ γένει**.

αὐθαίρετος.

In *OGIS* 583⁶ (i/A.D.) a certain Adrastus is praised as **δωρεὰν καὶ αὐθαίρετος γυμνασιάρχος**, *i.e.* he had provided oil at his own expense for the combatants, and exercised the office voluntarily (see the editor's note): cf. also the late P Par 21¹⁸ (A.D. 616) **αὐθαίρετῳ βουλῇσει καὶ ἀδολφ συνιδῆσει**. For the adverb see *Magn* 163¹⁶ *πᾶσάν τε*

λειτουργίαν . . . τελείσαντος τῇ πατρίδι αὐθαίρετως, and the common technical phrase **ἐκουσίως καὶ αὐθαίρετως**, as P Lond 280⁷ (A.D. 55) (= II. p. 193), BGU II. 581⁴ (A.D. 133), P Lips I. 17⁹ (A.D. 377), P Giss I. 56⁸ (vi/A.D.), *al.*: the phrase may also be expressed adjectivally, as with **γνώμη** in P Oxy X. 1280⁵ (iv/A.D.).

αὐθεντέω.

The history of this word has been satisfactorily cleared up by P. Kretschmer, in *Glotta* iii. (1912), p. 289 ff. He shows that **αὐθέντης** "murderer" is by haplology for **αὐτοθέντης** from **θείνω**, while **αὐθέντης** "master" (as in literary MGr) is from **αὐτ-έντης** (cf. **συνέντης**: **συνεργός** in Hesychius, root *sen* "accomplish," *άνω*). The astonishing sense-development described in Grimm may accordingly disappear. So likewise may his description of the verb as a "bibl. and eccl. word," after the evidence (given below) that the adj. **αὐθεντικός** is very well established in the vernacular. "Biblical"—which in this case means that the word occurs *once* in the NT (1 Tim 2¹²)—seems intended to hint what **ἀπαξ ἐρμηνέον** in a "profane" writer would not convey. We may refer to Nägeli, p. 49, for evidence which encourages us to find the verb's *provenance* in the popular vocabulary. The Atticist Thomas Magister, p. 18, 8, warns his pupil to use **αὐτοδικεῖν** because **αὐθεντεῖν** was vulgar (**κοινώτερον**): so Moeris, p. 58—**αὐτοδικῆν (ἐν-εῖν) Ἀπτικοί, αὐθέντην (ἐν-εῖν) Ἑλληνας**. The use in 1 Tim 2¹² comes quite naturally out of the word "master, autocrat." Cf. P Leid W^{vi,46} **ὁ ἀρχάγγελος τῶν ὑπὸ τὸν κόσμον, αὐθέντα ἦλκε**. For the adj. cf. *ib.* ^{vi,46}, P Oxy II. 260³⁰ (A.D. 59), a document signed by the assistant of the strategus to give it legal sanction—**Θέ[ω]ν Ὀννώφριος ὑπὸ τῆς ἐπικολ[ού]θ[η]κα τῇ [α]ψ-θεντικῇ χιφ[ο]ργ[α]φίᾳ**, "I, Theon, son of O., assistant, have checked this authentic bond" (Edd.): so *ib.* IV. 719^{30,22} (A.D. 193). In BGU I. 326^{11,22} (ii/A.D.) a scribe declares the **ἀντίγραφον** before him to be **σύμφωνον τῇ αὐθεντικῇ διαθήκῃ**: cf. Wilcken *Ostr* 1010 (Roman) **ὁμολ[ογοῦμεν] ἔχιν τὴν αὐθεντικὴν ἀποχὴν ἐχέρ[ου]**, P Hamb I. 18^{11,6} (A.D. 222) **αὐθεντικῶν ἐπιστολ[ῶν] καὶ βιβλ[ιδίων] ὑποκεκολλημένων**, P Giss I. 34⁴ (A.D. 265-6) **τὰ αὐθεντικ[ά]**, and P Lond 985¹⁸ (iv/A.D.) (= III. p. 229) **ἔδρακα τὸ ἴσον κ[αὶ] (αὐ) ἔχω τὴν αὐθεντικὴν ἀποχὴν παρ' ἐμ[αν]τῷ**. The subst. is found P Lips I. 33^{11,6,7,22} (A.D. 368), BGU II. 669¹⁸ (Byz.) **ἰδίᾳ αὐθεντικῶν ὄργανον ἔστησεν εἰς τὸν αὐτὸν λάκκον**. For **αὐθεντίξω**, "take in hand," see *Chrest.* I. ii. p. 160. The noun produces ultimately the common MGr **ἀφέντης** (*Effendi*) "Mr."

αὐλή.

A Cairo papyrus (iii/B.C.), *Chrest.* I. 224^{6,11}, has **ἀπογε-γράμμεθα τὴν [ὑ]πάρχουσα (ἐν-αν) ἡμῖν οἰκίαν [καὶ] αὐλήν καὶ ἄλλο [ο]ἰκίημα**. P Lond 45¹⁵ (B.C. 160-59) (= I. p. 36) has a complaint against marauders who had not only sacked a house, but had appropriated to their own uses **τὴν προσοῦσαν αὐλήν καὶ τὸν τῆς οἰκίας τόπον φυλόν**. These will serve as good specimens of the normal use in the papyri, where the word is extremely common, denoting the "court" attached to a house: cf. BGU I. 275^{9f} (A.D. 215) **αὐλῇ προσκυρούσῃ οἰκίᾳ μου**. It could be used for "lumber": see the ostrakon from Syene, *Archiv* v. p. 179, no. 34⁶ **τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ**. Note that

οἶκος could include both: P Fay 31¹⁶ (c. A.D. 129) πέμπτον μέρος ὅλης τῆς οἰκίας καὶ αὐλῆς καὶ τοῦ ὅλου οἴκου "the fifth part of the whole house and court and of the whole tenement." So far as we have observed, there is nothing in the *Κοινή* to support the contention that in the NT αὐλή ever means the house itself: see Meyer on Mt 26⁸. The plural is used of "guest-chambers," as in the interesting P Tebt I. 33⁸ (B.C. 112) (= *Selections*, p. 28) where, amongst the preparations for a Roman visitor, we read—φρόντισον ὥς ἐπὶ τῶν καθηκόντων τόπων αἱ τε αὐλαὶ κατασκευασ[θ]ήσονται.

Like the Latin *aula* and our own *court*, the word readily comes to denote a Royal *entourage*, e.g. P Par 49¹⁷ (B.C. 164-58) (= Witkowski², p. 70) δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, "since he has a brother at Court"; OGIS 735⁴ (ii/B.C.) τῶν περὶ αὐλὴν δια[δ]όχων, referring to certain officials attached to the court of Ptolemy Philometor; Vettius, p. 89¹⁸, ἐν βασιλικαῖς αὐλαῖς: so also Preisigke 1568 (B.C. 146-17) πρῶτοι φῶλοι καὶ χυλάρχοι καὶ ἄλλοι οἱ περὶ αὐλὴν. When, therefore, Suidas defined αὐλή as ἡ τοῦ βασιλέως οἰκία, he was not far out, though αὐλή seemingly cannot mean an ordinary house. BGU IV. 1098¹ (c. B.C. 17) τῷ δαί[ν]ι τῷ ἐπὶ τοῦ ἐν τῇ αὐλῇ κριτηρίου presents a court sitting in the αὐλή, as against Mk 14⁴⁶, where the αὐλή is clearly outside the room where the Sanhedrists were in session. Syll 192²⁸ (B.C. 290-87) ἐν τῇ αὐλῇ τοῦ ἱεροῦ (*al.*) illustrates Ps 84^{5, 10} (LXX 83^{5, 11}): cf. also *ib.* 734⁶⁴ (Cos), where it is forbidden ἀποθήκη χρῶσθαι τῇ αὐλῇ τῇ ἐν τῷ ἱερῷ μηδ' ἐν τῷ περιπάτῳ [ι, δ]μ μὴ πόλεμος ᾗ. In MGr = "court."

αὐλητής

is found in P Hib I. 54⁶ (c. B.C. 245) where the writer gives instructions regarding a forthcoming festival—ἀπό[σ]ταλόν . . . τὸν αὐλητὴν Περῶν ἔχοντ[α] τοὺς τε Φρυγίους αὐλ[ο]ύς καὶ τοὺς λοιπούς. So in P Oxy X. 1275⁹ (iii/A.D.), where ὁ προσηγὼς συμφωνίας αὐλητῶν καὶ μουσικῶν is engaged with his "company" (συμφωνία) for a five days' village festival. The festival for which the flute-player is wanted is more unmistakably secular in the fragmentary *menu*, P Giss I. 93¹⁴. Generally he belongs to the apparatus of religion. So apparently in *Cagnat* IV. 135⁴ (B.C. 46—a revision of *Syll* 348), recording the prayer of Σωτηρίδης Γάλλος—a priest of the Magna Mater at Cyzicus—on behalf of his "partner" (σύμβιος) M. Stlaccius, an αὐλητής, who had been taken captive in a military expedition and sold. *Syll* 612¹⁸ (B.C. 24) gives us an αὐλητής in a list of functionaries connected with the temple of Zeus at Olympia: Dittenberger tells us this was the vernacular for σπονδαῦλης, a title found always in ii/A.D. An αὐλητής τραγικός is mentioned in OGIS 51 (iii/B.C.) amongst the ἀδελφοί who formed the "synod" of the priest Zopyrus for ceremonial purposes. In *Magn* 98⁴⁸ the στεφανηφόρος has to provide αὐλητὴν συριστὴν κυθαριστὴν for a festival of Zeus Sosipolis; while *ib.* 237 is illustrated by an interesting sketch showing the *triclinium* ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν attached to the temple of Archegetis of Chalcis. In the fragment of an uncanonical Gospel, composed before A.D. 200, reference is made to the washing of the outside skin περὶ [κα]ὶ αἱ πόρται καὶ αἱ αὐλητρίδες μυρί[ς] σου [σιν] καὶ λούουσιν κτλ. (P Oxy V. 840³⁵ ff.).

αὐλίζομαι.

OGIS 730⁷ (iii/B.C.) ὥστε αὐλ[ο]σ[α]σθαι [αὐτόθι ἐν τῇ] μ[ε]ταίᾳ δυσί(ν). We may note Didache 11⁶, where it is laid down that a wayfaring apostle, on leaving any house where he has been entertained, is to take nothing with him except bread ἕως οὗ αὐλισθῇ, "until he reach his (next night's) lodging": cf. the expressive use in LXX Ps 29⁶ τὸ ἐσπέρας αὐλισθήσεται κλαυθμός, "weeping may come in to lodge (like a passing stranger) at even." In *Preisigke* 1579, a bracelet of Byzantine date, we find LXX Ps 90¹ as an amulet, with αὐλισθήσεται: there are no variants except of spelling.

αὐλός.

See the first citation *s. v.* αὐλητής. In BGU IV. 1125 ὑπαυλισμός is a flute accompaniment.

On a possible connexion of αὐλός with Heb לָהַךְ "bore," "pierce," and then "ripe," see Lewy *Fremdwörter*, p. 165 f. But Lithuanian and Slavonic words given in Boisacq *s. v.* are much closer; and there is ἑναυλος, "ravine," to be reckoned with.

αὐξάνω.

According to Mayser, *Gr.* p. 465, the form αὐξάνω, which is found in the LXX (Gen 35¹¹, Sir 43⁹) and NT, occurs in the Ptolemaic papyri only in P Leid B¹⁻⁸ (ii/B.C.) μάλλον αὐξάνεσθαι ἀκολούθως τῇ τῶν προγόνων [προαιρέσει]: elsewhere, as in the Attic inscriptions up to Imperial times (Meisterhans *Gr.* p. 176), we find only αἴξω. The latter, contrary to general NT usage (as Eph 2²¹, Col 2¹⁹) is transitive in such passages as *Michel* 551⁷ (the Canopus decree, B.C. 238) τὰς τιμὰς τῶν θεῶν ἐπὶ πλείον αἰξόντες, *Cagnat* IV. 247²⁵ (Stratonicea, c. B.C. 150) ἐπὶ πλείον αἰξεν τ[ῶν] φίλων, and *Magn* 33⁷ αἰξόντες τὴν πρὸς τοὺς θεοὺς εὐσέβειαν, *ib.* 50²⁸ ἐπὶ πλείον αἰξων, after a hiatus. So, at a later time, the fuller form: P Ryl II. 77⁸⁶ (A.D. 192) τῆς πόλ(εως) αὐξάνει[ν] τὰ πράγματα. The same is implied in the use of the mid. in *Syll* 891¹⁸ μηδὲ οἶκος αἰξοίτο—a pagan curse which quotes the LXX. For the intrans. usage cf. *Aristeas* 208 θεωρῶν, ὡς ἐν πολλῷ χρόνῳ καὶ κακοπαθείας μεγίσταις αἰξί τε καὶ γινῶνται τὸ τῶν ἀνθρώπων γένος. Of the moon, P Leid W¹¹ 21. In MGr αὐξάνω.

αὔξεισις.

Chrest. I. 70¹³ (an inscr. of B.C. 57-6) τοῦτου πρὸς αὔξεισιν ἀγομένου, of a temple for which the priests ask the privilege of ἀσουλία.

αὐριον.

P Par 47¹⁹ f. (c. B.C. 153) (= *Selections*, p. 23) ὁ στρατηγὸς ἀναβαίν' αὐριον εἰς τὸ Σαραπῆν, P Tebt I. 37²³ ff. (B.C. 73) ἐὰν δι' ἀμελήσεως ἀναγκασθῶμαι ἐγὼ ἐλ[θ]εῖν αὐριο[ν], and BGU I. 38²¹ (i/A.D.) where a boy writes to his father that he goes daily to a certain seller of barley-beer (ζυθόπωλις) who daily says σήμερον αὐρ[ε]ῖν (-εῖν for -ιον, as often), "to-day, to-morrow (you shall get it)," but never gives it. The full phrase, which is contracted in Mt 6²⁴, Ac 4⁹, is seen in BGU I. 286¹⁰ (A.D. 306) ἀπὸ τῆς αὐριον ἡμέρας, and Wunsch *AF* 3¹⁹ (Imperial) ἐν τῇ αὐριον ἡμέρᾳ. It appears without ἡμέρα in P Flor II. 118⁵ (A.D. 254) μετὰ τὴν α., P Tebt II. 417⁷ and 419² (iii/A.D.) ἐν τῇ α., BGU II. 511¹ 18

(c. A.D. 200) *eis* αἰθρίον (or *eis* τὴν α.), etc. Mayser *Gr.* p. 200, quotes P Tebt I. 119¹⁷ (B.C. 105-1) τὸ ἐφαύρι[ο]ν for ἐφ' αἰθρίον as proof of the living character of the strong aspirate: here the analogy of ἐφ' ἡμέραν is an obvious influence. Note also the formula of invitation to dinner, as P Oxy III. 524⁵ α[ἰθρίον], ἥτις ἐστὶν λ, *ib.* I. 110³ (also ii/A.D.) αἰθρίον ἥτις ἐστὶν λ, *ib.* I. 111³ (iii/A.D.) αἰθρίον, ἥτις ἐστὶν πέμπτη: so *ib.* VII. 1025¹⁶ (late iii/A.D.), where an actor and a Homeric reciter are engaged to come for a festival "on the birthday of Cronus the most great god," τῶν θεοῶν Δι' αἰθρίον ἥτις ἐστὶν ἰ ἀγομ[έν]ων. It is MGr.

αὐστηρός.

The epithet of Lk 19²¹ is poorly rendered by the word we have borrowed. It obviously means "strict, exacting," a man who expects to get blood out of a stone. This sense is well seen in P Tebt II. 315¹⁹ (ii/A.D.), in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, ὁ γὰρ ἀνθρώπος λείαν ἐστὶν αὐστηρός, "a regular martinet." Cf. BGU I. 140¹⁷ ff., the copy of a military letter or diploma of the time of Hadrian, in which, with reference to certain regulations affecting his soldiers, the Emperor rejoices that he is able to interpret in a milder manner (φιλανθρωπότερον) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθέν. In the curious rhetorical exercise (?) P Oxy III. 471²² ff. (ii/A.D.) we find τί οὖν δ' κατηφής σὺ καὶ ὑπεραί[σ]τητος οὐκ ἐκάλυες; "why then did not you with your modesty and extreme austerity stop him?" (Edd.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a *vir gravis*: this is nearer to the English *austere*. Four centuries earlier, it describes "rough" country, *OGIS* 168⁵⁷ αὐστηροῖς τόποις παρορίοις τῇ Αἰθιοπία. So in a metrical epitaph from Cos (i/B.C.), *Kaibel* 201⁵ γυμνάδος αὐστηρὸν διετὴ πόνον ἐκτελέσαντα, of "exacting" physical work. We may add that the connotation of the adj. in its later sense is very well given by the combination in Vettius Valens, p. 75¹¹, where a particular conjunction of Venus and Saturn produces αὐστηροῦς ἀγέλαστους ἐπισκόνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους: the sequel however admits vice, but of a gloomy and bizarre type.

αὐτάρκεια

occurs in P Oxy IV. 729¹⁰ (A.D. 137) τὴν δὲ αὐτάρκειαν κόπρον περιστερῶν, "guano, the necessary amount," P Flor II. 122¹¹ (A.D. 253-4) παρέχει τὸ δ' ψώνιον? κατ' αὐτάρκειαν?, *ib.* 242⁸ (same date) ἵνα δυνήθῃς ἔχειν τὴν αὐτάρκειαν ἐστ' ἂν τὰ σὰ ἐν ἐτοίμῳ γένηται. It is thus only concrete, "a sufficiency": see next article. Vettius Valens (p. 289²³) has the noun, apparently with the meaning "a competence."

αὐτάρκης.

We have several quotations, but only in the simple sense of "enough." Thus P Oxy IV. 729¹⁰ (A.D. 137) τὴν αὐτάρκειαν κέραμον, "a sufficient number of jars," P Lond 1166⁸ (A.D. 42) (= III., p. 104) τὰ αὐτάρκη καύματα for a bath house, P Flor I. 25¹⁸ (ii/A.D.) χ[ρ]οηγόνους τὰ αὐτάρκη σπέρματα,

P Strass I. 22³² f. (iii/A.D.) ἡ [δ]ὲ ἐνιαυτοῦ νομὴ αὐτάρκης ἐστίν, "the tenure of one year is sufficient," P Lond 948¹¹ (A.D. 236) παρεχόμενος δὲ κυβερνήτης τοὺς αὐτάρκεις ναύτας, "the full number of men," *ib.* 1171 *verso* c. 5 (A.D. 42) τὰ αὐτάρκεια ἐπιδήτεια (so Wilcken—for αὐτάρκη ἐπιτήδεια) (severally = III., p. 220, 107), P Lips I. 29¹² (A.D. 295) α]ὐτάρκης γὰρ καὶ ὑπ' αὐ[τ]ῆς ἔπαθον: this is for αὐταρκες (or αὐτάρκη)—"I have suffered enough from her," etc. So in the adverb BGU II. 665¹¹⁻¹⁸ (i/A.D.) ἡτοιμάσθη αὐτῇ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ίαν αὐταρκῶς, P Flor II. 247¹¹ (A.D. 256) αὐταρκῶς δὲ ἔχεις ἀπαξ ἐπιστάλλων κτλ., "it will be sufficient if you . . ." The participle of the derived verb is given in BGU IV. 1122¹⁸ (Aug.) τὰ αὐταρκ(ούντα).

The record lends some emphasis to the Pauline use of the word in the philosophic sense of "self-sufficient, contented." For all his essentially popular vocabulary, on which Nägeli rightly lays stress, Paul could use the technical words of thinkers in their own way (cf. Nägeli's summing up, p. 41 f., and Milligan, *Documents*, p. 56 f.). We have to go to literary sources for parallels to Phil 4¹¹ and Sir 40¹⁸: Kennedy *EGT* on Phil 4¹¹ well quotes Plato *Rep* 369 B οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής, "we are not individually independent, but have many wants" (Davies and Vaughan). In Marcus Aurelius (1¹⁰) τὸ αὐταρκες ἐν παντί is mentioned as characteristic of Antoninus Pius.

αὐτοκατάκριτος

is, for all we know to the contrary, a genuine new coinage in Tit 3¹¹. It is built on a model which any writer or speaker was free to use at will.

αὐτόματος.

CPHerm 119 *verso* 1. 16 (Gallienus) . .]αὐτόματοι καὶ [. . . , unfortunately in hiatus. Vettius Valens twice uses the adverb with προβιβάζω (or its passive), "advancing of its own accord." With the use of this word in Mk 4²³, Abbott (*Joh. Voc.* p. 54) compares Philo's description of Isaac the self-taught (αὐτομαθής) i. 571-2 ἐστὶ δὲ καὶ τρίτος δρος τοῦ αὐτομαθοῦς τὸ ἀναβαίνειν αὐτόματον (that which cometh up of itself). Cf. also Wisd 17⁶, where with reference to the plague of darkness it is said that no power of the fire or the stars could give the Egyptians light, διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, "but there appeared to them the glimmering of a fire self-kindled, full of fear." On Jn 16²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, Field remarks (*Notes*, p. 104) that αὐτός is here = αὐτόματος *ultra*, *me non commendante*, and cites Callim. *H. Apoll.* 6 αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε, where the Scholiast has αὐτόματοι.

αὐτόπτης.

In P Oxy VIII. 1154⁸ (late i/A.D.) a man, who was perhaps absent on military service, writes to his sister not to be anxious, αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι ξέν[ος] τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Edd.). Note Vettius Valens, p. 260²⁰, ἐγὼ δὲ οὐ λόγῳ καλῶ χρησάμενος, πολλὰ δὲ καμὼν καὶ παθὼν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραφα. The spell for procuring the visible appearance of the god invoked is introduced in the magical P Lond 122²⁵ (iv/A.D.) (= I. p. 119) by the words ἐὰν θέλῃς

καὶ αὐτοψαν αὐτὸν ἐκέλευσε, the evident intention being to correct αὐτοψαν into the passive verbal αὐτοπτον. Cf. also *ib.* 121³¹⁸ (iii/A.D.) (=I. p. 94), and the derived adj. αὐτοπτικός in the same papyrus in a spell for raising one's own "double," ³³⁵ αὐτοπτική ἐὰν βούλης σεαυτὸν [ἰ]δεῖν. For the subst. cf. P Tebt II. 286²⁰ (A.D. 121-38) ἡ[κ] τῆς α[ὐ]τοψ[ι]ας ἣν ἐγὼ ἐπεῖδον "my own personal observation" (Edd.), P Amh II. 142¹² (iv/A.D.) γενόμενοι ἐπὶ τὴν αὐτοψίαν καὶ ἀναμετρήσαντες τὸν κλῆρον, P Oxy X. 1272¹⁹ (A.D. 144) ἀξιώ ἐὰν δόξῃ σοι παραγενέσθαι ἐπὶ τὴν αὐτοψίαν, "come for a personal inspection" (Edd.), and P Leid W^{xvi} 38.

αὐτός.

The weakening of the old distinction between αὐτός ὁ and ὁ αὐτός, especially in Luke, is noted in *Proleg.* p. 91, and paralleled from Hellenistic. We may add (cf. *Einleitung* p. 145 f.) *Syll* 807¹ (ii/A.D.) αὐταῖς ταῖς ἡμέραις, where Dittenberger remarks "expectaveris ταῖς αὐταῖς," *OGIS* 383¹⁴ (Antiochus of Commagene, i/B.C.) τὴν αὐτὴν τε κρίσιν, for which Ditt. desiderates ταύτην τὴν κρίσιν, P Hib I. 39⁶ (B.C. 265) αὐτὸς Ὀρος "the said H.," P Lille I. 23⁶ (B.C. 221) οὐ μ[ισ]θωτῆς Ἡρώδ[ης] ὁ αὐτός "ce même H.," P Oxy VI. 892³ (A.D. 338) τῆς αὐτῆς πόλεως, *ib.* VIII. 1119³ (A.D. 254) τοῦ αὐτοῦ ἀμφοδογραμμάτων "the said a.": all these seem to be practically identical, with αὐτός differing little from ἐκεῖνος. The combination αὐτὸ τοῦτο may be illustrated by P Grenf I. 1¹⁴ (literary, ii/B.C.) "for this reason" (Ed.) as in 2 Pet 1⁵, P Ryl II. 77²⁹ (A.D. 192) καὶ αὐτὰ ταῦτα ἀσφαλίσσονται "I will certify these very facts" (Edd.), P Oxy VIII. 1119¹¹ (see above) ὑπὲρ τοῦ μὴ καὶ τὸν νυνὲ φῶλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα [. . .].

For the phrase ἐπὶ τὸ αὐτό = "together," as apparently in Lk 17²⁶, see P Tebt I. 14³⁰ (B.C. 114), where the "total" value of certain property is one talent of copper—ἀξίας ἐπὶ τὸ αὐτὸ χα(λκοῦ) (ταλάντου) ἄ: cf. II. 319⁹ (A.D. 248) ἐπὶ τὸ αὐτὸ (ἀρουραι) ιϛ, "a total of 15 arourae," 336¹⁰ (c. A.D. 190), *al.* This arithmetical use may be applied in Ac 2⁴⁷, if we may render "was daily heaping up the total of . . ." Κατὰ τὸ αὐτό with the same meaning, as in Ac 14¹, may be illustrated from the early marriage contract P Eleph 1⁸ (B.C. 311-10) (= *Selections* p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτό, "and that we should live together." In P Eleph 2⁶ (B.C. 285-4) κατὰ ταῦτά = "in the same way." Vettius Valens, p. 57²⁸, uses τὸ δ' αὐτό to express the same meaning (ὡσαύτως).

On the redundant use of unemphatic αὐτός (in oblique cases) see *Proleg.* p. 84 f. We might add that possessive αὐτοῦ (like ἐμοῦ, etc.) becomes emphatic when placed between art. and noun: e.g. BGU IV. 1093³⁶ (c. B.C. 17) ἀνευ τῆς αὐτοῦ γ[α]μῆς, and so *ib.* 1126¹² (B.C. 8). On the extent to which αὐτός (in oblique cases again) may have enlarged its functions at the expense of ἐαυτοῦ see next article. In MGr it is the personal pronoun "he" etc., or means "this."

αὐτοῦ.

How far this form is to be recognized in the sense of ἐαυτοῦ has been much debated: see the older literature in Grimm-Thayer. It is not *a priori* likely to be common. Meisterhans, *Gr.* p. 154, estimates that between B.C. 300 and 30 ἐαυτοῦ outnumbers αὐτοῦ in Attica by 100:7. But

Mayser, *Gr.* p. 305, makes αὐτοῦ three times as common as ἐαυτοῦ in iii/B.C. papyri (that is, those published before 1906, therefore excluding P Hib and many other Ptolemaic documents): in ii/B.C. the proportion is reversed, and in i/B.C. ἐαυτοῦ stands alone. Mayser's analysis of the documents—official, private letters, inscriptions, etc.—may also be noted. The fact emerges very clearly that both σαντοῦ and αὐτοῦ have a certain place during the earlier Ptolemaic period, αὐτοῦ being certified by syntactical necessity or by ἀφ', μεθ', etc., preceding. That in Egypt αὐτοῦ passed out of use is seen from later papyri: Moulton *Einleitung*, p. 139, mentions P Tebt II. 303⁷ (A.D. 176-80) τῶν δ' αὐτῶν ἱερῶν ("independent"—Edd.) as the only quotable instance up to date (1910). "Outside Egypt, however, instances are not altogether wanting. Thus *Syll* 371¹⁸ (Magnesia, i/A.D.) ὁφ' αὐτοῦ (see however Nachmanson, p. 84), 567⁵ (Lindos, ii/A.D.) μηδὲν αὐτοῖς δεῦν συνειδόμενος. Dieterich, *Untersuch.* p. 46, gives some inscriptional exx. of the vulgar αὐτοῦ (see *op. cit.* p. 78, and above p. 69 [= *Proleg.* p. 47], which show the occasional survival of forms without α." It may be added that some nine exx. of αὐτοῦ appear in the index of *Priene*, against about three times as many of ἐαυτοῦ. A good instance may be cited from *Kaibel* 716⁵, the epitaph of a young man (Rome), φιλους ὑπὲρ αὐτὸν ἐτίμα. The progressive weakening of *h* would make the clearer form preferable. It is further suggested that the existence of αὐτοῦ in LXX (Thackeray *Gr.* p. 190), though far less common than ἐαυτοῦ, might help to produce occasional revivals of the obsolete form. We certainly cannot do violence to the sense by forcing αὐτοῦ into places where a reflexive is needed: it would be less objectionable to read ἐαυτοῦ, assuming αὐτοῦ due to some would-be Atticist scribe. See further Kennedy's note, *EGT* III. p. 464, which sums up in favour of a minimum admittance of αὐτοῦ.

αὐτόφωρος.

BGU II. 372^{11, 11} (A.D. 154) (= *Chrest.* I. 19) το[ὺς] λημφθέντας ἐπ' αὐτ[ο]φ[ώ]ρ[ος] κακούργους.

αὐτόχειρ

is warranted in literature: we have not noticed it in our sources, except Vettius Valens. He uses it absolutely, p. 126²¹, = "suicides," and so 127¹⁸: it may have the same sense p. 39²⁸.

αὐχέω.

For αὐχέω construed with an acc. in Jas 3⁵ Hort *aa* 1. compares Aristid. i. 103 μόνοις δ' ὑμῖν ὑπάρχει καθαρὰν εὐγένειάν τε καὶ πολιτείαν αὐχέσαι, and translates "hath great things whereof to boast," or shortly "great are its boasts" (*i.e.* the concrete subjects for boasting, αὐχήματα, not the boastings, αὐχήσεις). Vettius has the verb with ἐπὶ τινι, p. 241⁸ ὅτε οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ἠύχουν καὶ ἑμακαρίζοντο. It has a personal accus. in *Kaibel* 567⁷ (ii/A.D.) αὐχῶ σάφρονα . . . Σεβήραν and similarly *ib.* 822⁵ (ii/iii A.D.) Κεκροπίνην αὐχεῖ πόλιν (cf. 932⁷—iii/A.D.): in the passive, *ib.* 192¹ (Rom. age, Thera) οὐμόνον [η]ύχουμένη Λακεδαίμονος ἐκ βασιλῶν. A Theban epitaph (iv/A.D.), *ib.* 489¹, has the very phrase of Jas 3⁵, δὲν μεγάλ' αὐ[χ]ήσασα πατρὶς Θή[β]η ποτ' ἔτω[] . . . *Kaibel* reads ἐφώλπει, remarking that digamma survived long in Boeotia (but surely not into iv/A.D.,

even in poetry!). It is unfortunate that the opening words are lost. The record shows that the verb lived on mostly in the language of poetry.

αὐχμηρός.

We can quote only verse parallels for this word of 2 Peter (cf. Apoc Petr 6). *Kaibel* 548, a pretty epitaph on a boy of 16 (Nemausus in Gaul—Nismes) begins after Latin dedication—

Ἄνθεα πολλὰ γένοιτο νεομήτη ἐπὶ τύμβῳ,
μή βᾶτος αὐχμηρή, μή κακὸν αἰγίπυρον.

The epithet will imply "dark," "funereal" colour.

The combination quoted by Grimm from Aristotle recurs in *Kaibel* 431² (Antioch, not before ii/A.D.)—

κέμαι ἐς [αὐ]χμηροὺς καὶ ἀλαμπίας Ἄλδος εὐνάς.

ἀφαιρέω.

This very common verb is found with the simple gen. in P Hib I. 63¹⁶ (c. B.C. 265) *τούτων ἀφέλε*, "deduct from this": cf. Rev 22¹⁸ with *ἀπό* added. *Passim* in the same sense in P Lond 265 (= II. p. 257), a mathematical papyrus of i/A.D. For the more general sense of "carry off," "take away," cf. P Petr III. 53 (j)¹⁰ *ὥστε ἀφελίσθαι ἡμῶν βία* [τὸ κτήμα], P Magd 6⁸ (B.C. 221) *ἀφείλοντο* (a garment), *ib.* 42⁵ (B.C. 221) *τὸ τε περιτραχηλίδιον ἐκ καθορμίων λιθινῶν ἀφείλετο* [με], and so in P Lond 41¹⁸ and ¹⁹ (B.C. 161) (= I. p. 28), one of the papyri dealing with the grievances of the Serapeum Twins—*ἀφελὶν α[ὐ]τῶν τοὺς ἄρτους* and *ἀφείλεσαν τοὺς αὐτῶν διδύμους ἄρτους*. It has an extreme meaning in *IosPE* i. 22³¹, *ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρέθη*, by death. In BGU I. 74⁵ (ii/A.D.) *καὶ γὰρ ἂν ἄλογον εἴη ὁπόσων μὲν υ[] ἀφερετέιητε*, we are apparently to understand *ἀφαιρετέιητε* "you might be robbed." It may be noted that the middle could be used for the meaning "rob," as BGU III. 759¹⁵ (A.D. 125) *ἀφελ[έ]μενός μοι χιτῶνα*, etc. We need only add the occurrence of the word in the vi/A.D. Christian amulet edited by Wilcken in *Archiv* i. p. 431 ff. (cf. *Selections*, p. 132 ff.) where the prayer occurs, ¹²*πᾶσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἀφέλε ἀπ' ἐμοῦ, ὅπως ὑγιανῶ*, "take away from me all manner of disease and all manner of sickness that I may be in health."

ἀφανής.

P Gen I. 28¹⁶ (A.D. 136) *ἀφανής ἐγένετο*: similarly P Grenf II. 61¹⁶, P Lond 342⁹ (= II. p. 174), BGU I. 163⁶, *ib.* II. 467¹⁵ (all ii/A.D.). *Syll* 923¹⁶ (late iii/B.C.) *τὰ μὲν ἐμφανέα . . τῶν δὲ ἀφανέων κτλ.* (Aetolia—in dialect). *ib.* 544³ (Aug.) *ἀφανοὺς γεννημένου τοῦ πα[ρατειχ(σ)ματος*, 891¹⁶ *καὶ εἴη ἀφανή τὰ κτήματα αὐτοῦ*, 809¹¹ (iv/iii B.C.) *ἀνόνητα αὐτῷ γένοιτο καὶ ἄχωρα καὶ ἄμοιρα καὶ ἀφανή αὐτῷ [ἀ]παντα γένοιτο*.

ἀφανίζω.

For the ordinary sense cf. (e. g.) BGU I. 38¹⁸ *πάντα ἡφάνισται*. For the later meaning "disfigure," "destroy," cf. P Oxy IX. 1220³⁰ (iii/A.D.) *οὐδὲν ἡφάνισεν ὁ ἱπποποτάμης*, "the hippopotamus has destroyed nothing," P Ryl II. 152¹⁴ (A.D. 42) *κατενέμησαν καὶ κατέφαγαν καὶ τοῖς δλοῖς ἡφάνισαν* "overran, cropped, and utterly destroyed [my pasturage]" (Edd.), and P Lond 413¹⁴ (c. A.D. 346)

(= II. p. 302) a request for nets since the gazelles were "spoiling" the writer's crops—*ἐπιδή τὰ δορκάδι[α] ἀφανίζουσιν τὸ (τὰ) σπέρμα*. A near parallel to Mt 6¹⁶ is afforded by the Christian hymn P Amh I. 2³ (iv/A.D.) *Γάμον ἡλυθες βασιλῆος, Γάμον . . . ἵνα μὴ σ' ἀφανίσῃς* "Thou hast come to the marriage of the King, the marriage . . . that thou mayst not disfigure thy face." In a fragment of a Gnostic Gospel of early iv/A.D., P Oxy VIII. 1081²⁸ ff., the Saviour in answer to the disciples' question, "How then can we find faith?" is represented as replying *διελθο[ύσιν ἐκ τῶν] ἀφανῶν καὶ εἰς τὴ [φῶς] τῶν φαينو[μέ]νων*, "if ye pass from the things that are hidden," etc. (Ed.)

In *Kaibel* 376⁸ (Aezani, ii/A.D.) the verb is used of the "defacing" of a relief, *ὅστις νεκρὸν πρόσωπιν ἀφανίσαι τέκνον*: cf. *ib.* 531³ (Thrace) *μου τὸ κάλλος ἡφάνισ[ε]ν* (presumably Death is the subject). In 492³ (Thebes, i/B.C. or A.D.) Fortune *ἡφάνισε* a young athlete. A British Museum papyrus printed in *Archiv* vi. p. 102 (A.D. 114–5) has (l. 7) *μετέδοκέν μοι . . τὰ ἐν αὐτῇ (sc. the record office) βιβλία ἀφαν[ε]ῖσθαι, τὰ δὲ πλεῖστα καὶ ἀνέρετα εἶναι*: the present tense suits best the meaning "are being ruined."

ἀφανισμός.

Vettius Valens p. 53⁷ *ὅπως τε οἱ ἀφανισμοὶ (sc. fetus) καὶ τὰ ἐκτρώματα γίνονται*.

ἀφαντος.

This poetic word, which reappears in the later prose writers (e. g. Diod. Sic. iv. 65. 9), is found in the NT only in Lk 24³¹ *ἀφαντος ἐγένετο ἀπ' αὐτῶν*. The addition of a complement such as *ἀπ' αὐτῶν* is not in accordance with the usual Greek usage of the word, and is explained by Psichari (*Essai sur le Grec de la LXX*, p. 204 ff.) as a Hebraism. This would presumably mean that Luke imitated the occasional LXX *ἀφανίζεν* or *-εσθαι ἀπό*, but used the Hellenistic *ἀφαντος γενέσθαι* instead of the verb: clearly this combination was thoroughly vernacular prose by this time—it survives in MGr.

ἀφεδρών.

This rare word is found in *OGIS* 483²³⁰ (ii/B.C.) in the same sense as in Mt 15²⁷, Mk 7¹⁹, the only two occurrences of the word in Biblical Greek—Cod.D substitutes *ὀχετόν* in Mk. In LXX Lev 12³ ἡ *ἀφεδρος* is used in another connexion.

ἀφειδία.

For the adj. see *OGIS* 383¹⁴⁸ (i/B.C.) *ἐπιθύσεις ἀφειδίας λιβανωτοῦ καὶ ἀρωμάτων*, and the fine epitaph of a Sergius, martyred under Galerius, *Kaibel* 1064 (Justinian), referring to the *ἀφειδίας ἀγῶνες* of the Empress. The adv. is found P Tebt I. 24⁷⁶ (B.C. 117) *ἀφει[δ]ῶς*, *Syll* 342³⁹ (c. B.C. 48) *ἀφειδῶς ἐαυτῷ ἐπιδ[ι]δοῦς*. For the verb see *OGIS* 640¹² (iii/A.D.) *οὐκ ὀλίγων ἀφειδήσαντα χρημάτων*.

ἀφελότης.

Vettius Valens dispels Grinim-Thayer's aspersions once more: see p. 240¹⁵, the cultured man *ῥαδίως ἀλίσκεται ὡς ἄπειρος τῶν παθῶν ὅτι ἀφελότητος καὶ ἀδιοικησίας προδομένος*, "betrayed by simplicity and lack of practical capacity." So p. 153²⁰, if Kroll's conjecture is sound, *ὁ*

φθόνῳ φερόμενοι οὐδὲ ἀφελότητι. So here is one writer neither "biblical" nor "ecclesiastical" who agrees with Luke in preferring this abstract to ἀφελια, which however he uses once, p. 42²⁴ εἰς ἀ. τὸν τρόπον ἐμφαίνοντες. The astrologer may further be quoted for the adverb ἀφελῶς, p. 168²³ πολλὰ δὲ ἀ. πιστεύσας ἀπώλεσεν, again confirming the colour of unworldly simplicity which appears in Ac 2⁴⁶. The same adverb may be quoted from an inscr., *IosPE* i. 22²⁴, ἐαυτὸν ἀ. τῇ πατρὶδι εἰς ἀπαντα ἐπέδιδου, as well as in Hellenistic literature. Thus Preuschen (*HZNT ad Ac* 2⁴⁶) cites Athenaeus, *Deipnos*. X. 419^d (II. 412¹⁶ Kaibel) ἐστιαθεὶς ἀφελῶς καὶ μουσικῶς, where "simple" meals are contrasted with τὰ πολυτελῆ δείπνα. Add *Kaibel* 727¹⁴ (Christian?) εἰκοστὸν δὲ βιώσασαν ἀφελῶς ἐνιαυτὸν: the same epitaph speaks of a ψυχὴν ἀφελῆ.

ἀφεις.

In Egypt ἀφεις τοῦ ὕδατος was apparently a technical expression for the "release" of the water from the sluices or canals for the purpose of irrigation, e.g. P Petr II. 13(2)¹² ff. (B.C. 258-3) ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφίσεως, "in order that they (sc. bridges) may be finished before the letting loose of the water" (Ed.), *ib.* III. 39¹², and 44 *verso* II. 10¹ f. τ[ὸν] κατ' ἀ Πτολεμαίδα ἀφίσεων ἠνώξαμεν β θύ[ρας]. In this sense the noun may be concrete, meaning apparently a "channel" or "sluice": P Oxy VI. 918^v. 20 (ii/A.D.) ἀπηλ(ύτου) ὁδὸ(ς) δημοστ(α) ἐν ἡ ἀφεις λιθίνῃ. Hence, as Deissmann has shown (*BS* p. 98 ff.), the increased vividness for the Egyptians of the pictures in Joel 1²⁰, Lam 3⁴⁷ through the use of ἀφεις by the LXX translators. The word is similarly employed to denote the official "release" of the harvest after the taxes had been paid, in order that the cultivators might then use it for their own purposes, as P Petr II. 2(1)⁹ f. (B.C. 260-59) τῆς μ]ισθώσεως διαγορευούσης κομίσασθαι [αὐτὸν] τ[ὴν] ἐκφόρια ὅταν ἡ ἀφεις δοθῇ, P Amh II. 43⁹ (B.C. 173) ὅταν ἡ ἀφεις τῶν πυρίνων καρπῶν γένηται, "whenever the release of the wheat crops takes place" (Edd.: see their note *ad l.* and cf. *Archiv* iv. p. 60). The editors regard it as very doubtful whether the difficult phrase γῆ ἐν ἀφίσει, P Tebt I. 53⁷ ad (B.C. 118), is to be explained in the same way, and in their note on P Tebt II. 325⁵ they suggest "in reduction," or "on reduced terms" as a possible rendering. Mahaffy (P Petr III. p. 35) translates the same phrase in P Par 63¹⁷⁷ (B.C. 165) by "privileged land." A nearer approach to the Pauline use for "forgiveness" is afforded by the occurrence of the word in inscriptions for remission from debt or punishment, e.g. *Michel* 1340^b. 7 (Cnidus, ii/B.C.) τὰς τε ἀφίσεις τοῦ ταλάντου ὃ φαν[τι] ἀφείσθαι Καλόνιοι ἐπὶ Πανσιμάχου, *Syll* 226¹⁶⁶ (Olbia on the Euxine, iii/B.C.) τοῖς μὲν ἀφίσεις ἐποίησατο τῶν χρημάτων (and exacted no interest from other debtors), *Magri* 93(c)¹⁴ ff. τὰ γὰρ ὀφειλόμ[ενα] κατὰ τῇν καταδίκην τῆς καθηκούσης τετευχέναι ἔξαγωγῆς ἦτοι εἰς[πραχθείσης] τῆς καταδίκης ἡ ἀφίσεως γενομένης: see also *CIG* 2058^b. 70 (Olbia, ii/B.C.), 2335⁴ (Delos, time of Pompey) (Nägeli, p. 56). With a *gen. pers.* it denotes the "release" of prisoners or captives, as Lk 4¹⁸, *Syll* 197²¹ (B.C. 284-3) ὅσοι δ] ἐ ἀιχμάλωτοι ἐγένοντο, ἐμφανίσας τῷ βα[σιλεὶ καὶ] λαβὼν αὐτοῖς ἀφε[σ]ιν κτλ., or "release" from some public duty, as P Oxy VII. 1020⁸ (A.D. 198-201) ὃ ἡγοῦμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφίσεως ἐκδικ[ήσει].

In P Tebt II. 404¹ (late iii/A.D.) what seems to be the heading of a set of accounts runs Δόγο[s] ἀφίσεως στατήρων βλ.: the editors render "expenditure (?)." It should also be noted that the word was a *term. techn.* in astrology: see index to Vettius, p. 377. Thus p. 225¹⁴ χρῆ ταῖς λοιπαῖς τῶν ἀστέρων ἀφίσεσι καὶ μαρτυραῖς καὶ ἀκτινοβολαῖς προσέχειν. See also Abbott *Joh. Voc.* p. 178 f., with a correction in *Fourfold Gospel*, p. 59.

ἀφή.

For the special sense of "kindling" see P Tebt I. 88¹² f. (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφῶν, "for sacrifices and for the kindling of lamps" (cf. *λυχναια*, BGU II. 362¹. 1, 12, etc.); and for the meaning "sand" or "dust" as a technical term of the arena see *Syll* 804¹¹ (? ii/A.D.) ἀφή πηλώσασθαι (with the editor's note). It is, however, a wholly different connexion with wrestling that is associated with the NT meaning of the word. Dean Robinson (on Eph 4¹⁶) has shown how from the ἀφή ἀφυκτος with which the wrestler fastened on his opponent ἀφή came to be used of the union of the Democritean atoms, and further of a band or ligament in ancient physiology. Hence in the Pauline usage, the thought is not so much of "touch" as of "fastening"—the whole body is compacted διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας "by every ligament of the whole apparatus" (Eph 4¹⁶), which in Col 2¹⁹ is expanded into διὰ τῶν ἀφῶν καὶ συνδέσμων "by the ligaments and sinews." A mysterious ἑπαφος occurs in the new Median parchment, P Saïd Khan 1^a. 30 (B.C. 88): the assignee of a vineyard is to be fined ἐὰν . . . ὀλιγορήσῃ τὴν ἀμπελον καὶ μὴ ποιήσῃ αὐτὴν ἑπαφον. Can this mean "properly tied up"—the branches being tied to the poles or trees on which they are trained? The adj. will thus be formed from ἐπὶ ἀφῆς "depending on fastenings"—a formation well paralleled in Hellenistic.

ἀφθαρσία.

An interesting example of this word occurs in the fragment of the Gnostic Gospel from the beginning of iv/A.D., P Oxy VIII. 1081¹⁴ ff., where in contrast to the perishing of everything born of corruption (ἀπὸ φθορᾶς) we find τὸ δὲ γε[γ]νόμ[ενον] ἀπὸ ἀφ[θ]αρσίας [οὐκ ἀπο]γεν[ετα]. ἀλλ[ὰ] μ[ὲν] εἰ ἀφ[θαρ]τον ὡς ἀπὸ ἀφ[θ]αρσίας γεγόνος. It is also quoted from Epicurus (60⁸) τὴν μετὰ ἀφθαρσίας μακαριότητα: see Linde, p. 43, where other literary parallels are noted.

ἀφθαρτος.

As an antithesis to "mortal," the term is well seen in *Syll* 365¹⁰ (c. A.D. 37) θεῶν δὲ χάριτες τοῦτω διαφέρουσιν ἀνθρώπων διαδοχῶν, ὃ ἡ νυκτὶς ἥλιος καὶ (for ἡ) τὸ ἀφθαρτον θνητῆς φύσεως. *OGIS* 569³⁴ (A.D. 312) ἐπὶ τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, with reference to the Imperial rule. The adj. occurs *ter* in the magic papyrus P Lond 121 (iii/A.D.) (= I. p. 83 ff.): see also P Leid Wx. 37 οὐρανὸν μέγαν ἀένανον ἀφθαρτον. Cf. *s. v.* ἀφθαρσία. The record hardly proves a vernacular currency.

ἀφθορία.

The adj. from which this abstract is formed occurs in the formula of contract with a wet-nurse, who is to feed the

child τῷ ἰδίῳ] ἀφίητε γάλακτι καθαρῶι καὶ ἀφθόρῳι, BGU IV. 1107⁷ (B.C. 13): so 1106¹¹ (suppl.), 1108⁷, 1109⁷ (all Aug., from Alexandria). For ἀφθόρος = "chaste" see the magic papyri P Lond 46³⁷⁸ (iv/A.D.) (= I. p. 77) ὑπὸ παιδὸς ἀφθόρου, and *ib.* 121⁸⁴⁴ (iii/A.D.) (= I. p. 101) where similarly the vision is granted to a boy who is ἀφθόρος καθαρός: cf. for the same meaning Justin *Apol.* i. 15⁸, and *Dialog.* 100 (p. 327c.) παρθένος γὰρ οὕσα Ἔδα καὶ ἀφθόρος (cited by Dibelius on Tit 2⁷ in *HZNT*). Between 1 Pet 2³ and our papyri, we should think of freedom from "taint"—the spiritual milk has gathered no microbes!

ἀφίημι.

Some abnormal NT forms of this very "irregular" verb may be illustrated: cf. Moulton, *Einleitung*, p. 82f. The unaugmented aor. pass. ἀφίθησαν in Rom 4⁷ (from Ps 31¹) where ἔ has ἀφίθησαν) is matched by *OGIS* 435⁹ (ii/B.C.) ἀφίθη; but BGU IV. 1022⁸ (A.D. 196) ἀφθιθημεν (*i.e.* ἀφίθη). 'Αφίηται is to be compared with the imper. ἀφείσθω in *Michel* 585¹⁴ (Arcadian ? iii/B.C.), as well as with the Herodotean ἀνέται: see *Proleg.* p. 38 n. Against this note imper. ἀφείσθω in CPHerm 119 verso¹¹¹ (Gallienus). The pres. ἀφίς in Rev 2⁸⁰ and Ex 32²² is best taken as a regular contraction of ἀφίεις, from ἀφίω (not a contract verb), which is the normal conjugation into which the -μι verb tends here to merge itself: evidence for ἀφίω seems to be wanting. The assumption of an ἀφίω, formed by proportion from ἀφίσω, is insufficiently supported by the barbarous Silco inscr., *OGIS* 201¹² (vi/A.D.). The MGr is ἀφίηω, with aor. ἀφίησα and ἀφίηκα.

Proleg. p. 175, may be referred to for the quasi-auxiliary use of ἀφες, MGr ἀς. We may quote P Amh II. 37¹⁰ (B.C. 172) ἀφες αὐτὸν χαίρειν, P Hib I. 41⁸ (c. B.C. 261) ἀφ[ε]ς αὐτὸν εἰσαγαγεῖν "allow him to collect" (Edd.); but P Oxy III. 413¹⁸⁴ ἀφες ἐγὼ αὐτὴν θρηνησῶ (literary, i/A.D.). The Latin *sine, sine videamus* in Mt 27³⁰ and Mk 15³⁰ severally, may well mean "Let us see," as Pallis renders it (ἀς δοῦμε) in both cases, only differing in the speakers. The verb has not yet become a mere auxiliary: it may still be rendered "allow me to," etc. For the same use in another part of the verb cf. P Oxy VII. 1067⁵ (iii/A.D.) ἀφίηκες αὐτὸν μὴ κηδεῖσθαι αὐτόν, "you have allowed his burial to be neglected" (Ed.). So, with infin. again, in P Par 47¹⁴ (c. B.C. 153) (= Witkowski³, p. 89) ὅτι περάσεται ὁ δραπέ[τη]ς μὴ ἀφίναί ἡμᾶς ἐ[πὶ τ]ῶν τόπων ἱναί.

The uses of ἀφίημι start from the etymological sense "throw" seen in the cognate *abicio*. Thus in *Syll* 356²⁶ (B.C. 6) ἀφίναί τὴν γάστραν = "let the pot drop." From this primitive physical meaning may be derived the common meaning "leave, let go." So with dat. (as in Mt 5⁴⁰) P Tebt II. 421⁹ (iii/A.D.) θάλις αὐτὸν ἀφίναί τῇ θυγατρὶ σ[ου] ἀφες "if you wish to let your daughter have it, do so" (Edd.). P Grenf I. 26⁹ (B.C. 113) τὴν δὲ ἡμιολίαν ἀφίηκε, "waived the extra 50%," will serve as an ex. of the use seen in Mt 18²⁷, which leads to the general idea of "forgiveness." Similarly in *OGIS* 90¹² (Rosetta stone—B.C. 196) εἰς τέλος ἀφίηκεν, of the "total remission" of certain taxes. (See for the NT usage of the word in this sense Brooke *Joh. Epp.* p. 20f.) Not far from this is the use seen in P Oxy IV. 744¹⁰ (B.C. 1) (= *Selections*, p. 33) ἐὰν . . . τέκης,

PART I.

ἐὰν ᾧν ἀρσενον ἀφες, ἐὰν ᾧν θήλεια ἐκβαλε, "if it is a boy, let it be; if a girl, expose it." "To let alone" may mean "neglect" or "leave undone," as BGU III. 775¹⁸ (ii/A.D.) τὰ ἡδὴ πρόλημα ἀφες ἀχρης ἀν γένομε ἐκτὸς καὶ συνάρομεν λόγον "leave the preparations (?) till I get there and we can confer together," or again as in P Lond 144¹⁴ (? i/A.D.) (= II. p. 253) μὴ ἀφίναί με ἐπὶ ξένης ἀδιαφορηθῆναι, "not to leave me to be neglected in a strange land." It has an explanatory clause in a letter of Hadrian's age, P Oxy X. 1293¹⁸ μὴ θελήσῃ τις ἀφίναί μέρος μὴ ἐνέγκας, "lest one of them should want to leave part behind and not bring it" (Edd.). BGU III. 814 (iii/A.D.), a very ungrammatical complaint from a son to his mother, three times shows the verb meaning "abandon, desert," with an irregular dative object: 1⁸ ἀφ[η]-κε[ί]ς μοι οὐ[τ]ως μηδὲν ἔχων (for ἔχοντι), 1⁸ ἀφ[η]κέ[ς] μοι οὐ[τ]ι[ς] ψε κῆρυγ (for κυνί), 2⁷ μὴ ἀφ[η]σίς μοι οὐτος. So in the "Erotic Fragment," P Grenf I. 11¹⁶ (literary, ii/B.C.) κύριε, μή μ' ἀφίης—an appeal from a forsaken girl to her lover. P Lille 29¹¹ (iii/B.C.) ἀφείσθα[ι] τῆς κατα[δ]ίκης will illustrate its use with a gen. of "releasing from": so P Oxy VIII. 1119¹⁷ (A.D. 254) ὑμεῖς οἱ κράτιστοι οὐ μόνον ἀφίεται ἡμᾶς πασῶν παρ' ἄλλους ἀρχῶν—the suppl. seems sure. P Petr II. 13 (19)⁷ (middle of iii/B.C.) (= Witkowski *Epp.*³, p. 19) μέλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόσησι [τοῦ] ἀφίηθαι σε διὰ τέλους, "above all things, then, make every effort to be finally relieved of your duties" (Ed.). Witkowski (*in loc.*) says ἀφίναί is "vox sollemnis de missione militum." It may be that a similar "formal" dismissal or sending away of the multitudes is to be found in Mt 13³⁶ Mk 4³⁶; but it may just as well mean simply "let go," as in ordinary colloquial speech. The equivalence of the Latin *mittere* is seen in the compound, P Ryl II. 126¹⁴ (A.D. 28–9) ἐπαφίς τὰ ἱατοῦ πρόβατα καὶ βουὰ κτήνη εἰς ἃ γεργῶν . . . ἐδάφ(η) "let his sheep and cattle into . . . fields which I cultivate" (Ed.): cf. "liquidis immisi fontibus apros" in Vergil (*Ecl.* 2⁵⁰). Finally, for the use of ἀφίναί with a predicative adj. placed with the object, cf. P Fay 112¹² (A.D. 99) ἀθίρις (sc. -στον) αὐτὸν ἕως σήμερον ἀφίκας, "up to to-day you have left it unharvested" (Edd.), P Oxy III. 494⁵ (A.D. 156) ἐλεύθερα ἀφίημι . . . δοῦλά μου σώματα, of manumission under a will.

ἀφικνέομαι.

BGU II. 614²⁰ (A.D. 217) εἰς τοὺς τόπο[us] ἀφικέσθαι . . . and I. 2⁷; P Giss I. 34⁷ (A.D. 265–6) εἴσω μέντοι, ὅτι ἐὰν μὴ ἀφίκηται σὺν τῇ [. . . A προσκύνημα from El-Kab in Egypt, *Preisigke* 158. has 'Ανδρόμαχος Μακεδὼν ἀφίκετο πρὸς 'Αμνάσθην χρηστὸν θεόν—he records his immediate cure: so *ib.* 1049 (Abydos) Πειθαγόρας Πειθαγόρου δ' ἀφίκετο ἐπὶ σωτηρίαι, *ib.* 1052, *al.* It is almost a technical word in describing these "pilgrimages" to sacred places. So in verse, *Kaibel* 981⁹, from the island of Philae (i/A.D.):—

Νήσον ἐ[πὶ] Αἰγύπτ[ο]ιο πέρας, περικαλλία, σεμνήν
"Ἴσιδος, Αἰθιοπῶν πρόσθεν, ἀφίξαμενοι
ἐδομεν ἐν Νελοῖι ποταμῶι νίας ἀκνπορούσας.

In ordinary use it is hardly known, and in NT it only appears metaphorically, in Rom 16¹⁹. In *Preisigke* 1052 (Abydos) Κλαίβετος ἐπὶ σωτηρίαι 'Ρόδω ἀφίκετο, it seems as if the meaning is "arrived from Rhodes," involving a reanimation of the ἀπό in a new sense (instead of the perfectivizing force): cf. the problem of ἀφίξις below.

ἀφιλάγαθος.

In P Oxy I. 33^{ii. 18} (ii/A.D.) (= *Chrest* I. 20) a certain Appianus charges the Emperor Marcus Aurelius (?) with τυραννία ἀφιλοκαγαθία ἀπαιδία (presumably ἀπαιδευσία), after extolling his deified father as φιλόσοφος, ἀφιλάργυρος, and φιλάγαθος. Vettius Valens has the negative of a similar compound ἀφιλόκαλος, also found in Plutarch. Nägeli (p. 52) cites from an inscr. of ii/iii A.D. (Tanaïs) the strengthened compound παραφιλάγαθος.

ἀφιλάργυρος.

For this word, which according to Grimm-Thayer is found "only in the NT" (?), see (in addition to Didache 15⁴) the quotation from P Oxy I. 33 s.v. ἀφιλάγαθος. Add *Priene* 137⁸ (probably ii/B.C.); also *Syll* 732²⁵ (Athens, B.C. 36-5), 325¹⁷ (Istropolis, i/B.C.), both of which have the adverb ἀφιλαργύρος. Cf. Nägeli, p. 31, Deissmann *LAE*, p. 81 f.

ἀφιξις.

One early citation may be made from P Petr II. 13 (18a)⁸ (B.C. 258-3) ἵνα ἀναχωσθῇ καὶ ὁμαλισθῇ πρὸς [τῇ]ν τοῦ βασιλέως ἀφίξιν, where the word certainly means *arrival* (the reference is to the filling up and levelling of some excavated place in view of a visit from King Ptolemy II.): so also in Aristaeus (ed. Wendland) 173 ὡς δὲ παρεγενήθημεν εἰς Ἀλεξάνδρειαν, προσηγέθη τῷ βασιλεῖ περὶ τῆς ἀφίξεως ἡμῶν, and *Magn* 17¹¹ ὡς δὲ περὶ ὀδοιήκονθ' ἔτη μετὰ τὴν ἀφίξιν ἐβά[νησαν οἱ λευκοί] κόρακες, and as late as iv/A.D. in P Lips I. 64²⁵ πρὸς (l. πρὸ) τῆς ἀφίξεως τοῦ δικαστηρίου and "and in the Christian letter P Oxy VI. 939²⁸ (= *Selections*, p. 130) παραμυθούμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]ὴν ἀφίξιν, "we comfort her by hourly expecting your arrival" (Edd.). But Josephus *Antt.* ii. 18 fin., μὴ προδηλώσαντες τῷ πατρὶ τὴν ἐκείσε ἀφίξιν—not included among Grimm's citations—can hardly mean anything but "departure," or at least "journey": Whiston renders "removal." It must be admitted that Jos. uses the word also for "arrival," as *Apion* i. 18 (127), 25 (223) and 27 (275). See *Proleg.* p. 26 n¹ on the question of Ac 20²⁸.

ἀφίστημι.

The transitive tenses recur in formulæ upon contracts of sale, etc.: the vendor is to "repel" any claimant or trespasser. Thus BGU IV. 1127¹⁹ (B.C. 18) καὶ πάντα τὸν ἐπελευσόμενον ἢ ἐμφορησόμενον αὐτὸν Ἀ. ἀφιστάσιν παραχρή[μα] τοῖς ἰδίους δαπανή[μα]σιν. Generally it is ἀποστήσειν, as P. M. Meyer notes on P Giss I. 51²⁰, where is a list of instances. Cf. P Lond 3²⁷ (B.C. 146 or 135) (= I, p. 46) ἐὰν δὲ μὴ ἀποστήσω, ἀποστήσω ἐπ' ἀναγκῶν, "if I do not repel him, I will do so under compulsion" (Ed.). In P Par 59² (B.C. 160) (= Witkowski², p. 75) τὸν λόγον τῶν χαλκῶν (sc. λαβέ) ἀπίσθηκα (δραχμάς) ἢ ἀργυρίου (δραχμάς) Δοξ, Grenfell-Hunt-Smyly and Wilcken suspect a mistake for ἀπίσθηκα: Witkowski objects that ἀπέχω would have been enough, and would render "solutum accepi." But ἀπίσθηκα is quite common. Witkowski shows that even in Homer ἀφίσταμαι could mean "solvo pecuniam debitam." It also means "renounce a claim to" or "give up occupation of," etc., c. *gen. rei*, with or without ἀπό: thus in P Grenf II. 28² (B.C. 103) ἀφίσταται Σενήσις . . . ἀπὸ τῆς ἐωνιμένης ὑπ' αὐτῆς παρὰ Πετεαρσεμβίους . . .

(τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου, the meaning seems to be that Sennesis "renounces" all claim to a piece of land she had sold to Petearsemtheus (but see the introduction to P Lips I. 1, and Wilcken in *Archiv* iv. p. 456). For a similar use of the middle cf. *OGIS* 763⁴⁶ (ii/B.C.) πειράσομαι καὶ νῦν τῆς τοιαύτης προθέσεως μὴ ἀφίστασθαι, and *Magn* 53⁴⁵ οὐθενὸς ἀποστήσεται τῶν ἀνηκόντων τῇ πόλει, al. For various uses of the intrans. active, cf. P Grenf II. 77⁹ (iii/iv A.D.) ἀλόγως ἀπίσθητε μὴ ὄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "you unfeelingly went off without taking your brother's body," but only (as appears later) his effects, P Lond 1209¹⁸ (B.C. 89) (= III. p. 20) ὅτα ἀφιστηκότα, "ears standing out (from the head)," P Giss I. 9³ τοῦ ἀνδρός μου . . . ἀποστάντ[ος] εἰς Ὁάσιν ἐνπορίας χάριν, BGU I. 159⁴ (A.D. 216) ἀφίστ[η]ν τῆς κώμης, *OGIS* 654² (i/B.C.) τὴν Θηβαῖδα [ἀ]ποστᾶσαν . . . νικήσας, BGU III. 920³¹ (A.D. 180) οὐκ ἐξόντος μοι ἀποστήναι τῆς μισ[θ]ώσεως (cf. I Tim 4¹), P Kein 7¹⁸ (B.C. 141?) ἐμπλακέας τέ μοι οὐκ [ἀ]πίσθητε εἰ μὴ ἠνάγκασε κτλ., "only left me after he had forced me to sign," etc. This last use, with which may be compared Lk 13²⁷, etc., is seen in an incantation of the great Paris magical papyrus, 574¹²⁴¹ (iii/A.D.) (= *Selections*, p. 114) ἐξελθε δαίμων, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δει(να), ἄρτι ἄρτι ἦδη.

ἀφοβῶς.

P Tebt I. 24⁷⁴ (B.C. 117). P Ryl II. 62¹⁷ (iii/A.D.) (a literary effort) ἀ. καὶ πεπαρησιασμένως (i. e. πεπαρρ.)

ἀφορώω.

With ἀφορᾶν εἰς = "look away from [other things] to" in Heb 12², Abbott (*Joh. Voc.* p. 28) aptly compares Epict. ii. 19, 29 εἰς τὸν θεὸν ἀφορώντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ, and iii. 24, 16 where Epictetus says of Herakles' attitude to Zeus—πρὸς ἐκεῖνον ἀφορᾶν ἔπραττεν ἢ ἔπραττεν. On the form ἀφῶω (Phil 2²³ N AB² D² FG 33) see *Proleg.* p. 44: in spite of Thackeray's note (*Gr.* p. 124 f.—which see for further exx.) we cannot allow the long-lost digamma any influence in determining this Hellenistic type—see Brugmann-Thumb p. 143, and further under ἔτος. In this word at any rate the levelling of ἀπίδειν to ἀφορᾶν is a certain explanation.

ἀφορίζω.

BGU III. 915^{15, 24} (A.D. 49-50) τὰς ἀφορισθείσας ὑπ' Ἑρμαίου (sc. ἀρούρας), *ib.* IV. 1060²² (B.C. 14) τὸν ἀφορικόν(τα) τὸ ἔδαφος, in a technical sense: cf. much earlier *OGIS* 620 (iv/B.C.) ἀφορίζαι αὐτῷ τέμενος. Similarly in Rev L ἡ ἀφορισμένη was the part of the Libyan nome, the produce of which was reserved for Alexandria: see the editor's note, p. 169. For the word, as in Mt 13⁴⁶, we may add a citation from the *Pelagia-Legenden*, p. 6⁵, μὴ με ἀφορίσης ἀπὸ τοῦ οὐρανόου σου θυσιαστηρίου. In *Kaibel* 244², an epitaph from near Cyzicus, written in a conventional Doric, τῷ κάλλος ἀφόρισε Κύπρις ἐν ἀστοῖς means "set apart" as incomparable.

ἀφορμή.

This Pauline word is well established in the vernacular with meanings varying from "incitement" or "prompting" (P Oxy II. 237^{vii. 21}, A.D. 186, ἐκ μη[τ]ρὸς ἀφορμῆς) to the

more ordinary "occasion" or "opportunity." Thus the edict of an Eparch of Egypt, P Oxy I. 34 ^{III. 13 ff.} (A.D. 127) runs τοῦ[ς] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τειμωρήσομαι (see under ἀπειθεῖα). So in Caracalla's edict (A.D. 215), P Giss I. 40^{II. 11} ἵνα μ[ὴ] π[α]ρ' αὐτοῖς ἡ δουλίας αἰτία ἡ παρὰ τοῦ[ς] κακοήθουσιν ἐπιηρ[ε]ίας ἀφορμὴ ὑπολειφθῇ. The last clause recalls Rom 7⁸, and other passages where ἀφορμὴ and ἀμαρτία are brought together. (Ζητεῖν ἀφορμὴν is a Western reading in Lk 11⁵⁴). See also BGU II. 615⁸ (ii/A.D.) ἀφορμὴν εὐρών (I. εὐρούσα) —a daughter "finds an opportunity" to write to her father, *ib.* 632¹¹ (ii/A.D.) καὶ γὰρ διὰ πᾶσαν ἀφορμὴν ο[ὗ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "and on every opportunity I do not delay to write you regarding the health of myself and of mine," *ib.* III. 923²² (i/ii A.D.) καλῶς οὖν ποιήσεις, ἂν εὐρης ἀφορμὴ[ν] διαγραφάμενος κτλ., P Strass I. 22^{20 f.} (iii/A.D.) ἔχοντός τινος ἀφορμὴν κἂν βραχείαν δικαίαν κατοχῆς, "if any one has a just occasion of possession for however brief a period," and from the inscriptions Priene 105¹² (c. B.C. 9) δ[ι]φελος εὐτυχεστέρ[α]ς λάβοι ἀφορμὰς, and ¹⁶ ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τιμῆς. The more literal sense of the word is seen in the iv/A.D. letter P Amh II. 143^{14 ff.} μὴ θαλῆσθης οὖν, κύριε, μὶνε (= μείναι) ἐκτὸς ἡμῶν αὐριοῦ διὰ τὴν ἀφορμὴν τοῦ ὕδατος εἶνα δυνηθῶμεν ποτίσαι τ[ὸ]ν μέγαν κλῆρον, "so please, sir, do not stay away from us to-morrow, because of the flow of water, so that we may be able to irrigate the large holding" (Edd.). It is common in Vettius, esp. with πράξεις or πραγμάτων: thus p. 238³ περὶ τὰς πράξεις καὶ βιωτικὰς ἀφορμὰς. An apparently new verb ἀφορμάσθαι is found in the late P Lond IV. 1360⁷ (A.D. 710), in the sense of "make excuses" (Ed.). In MGr the noun means "occasion, cause."

ἀφρός.

The adj. ἀφρόνεντι, as an epithet of the sea, occurs in a late hymn to Isis, *Kaibel* 1028⁷⁴. For the medical writers' use of ἀφρός (Lk 9³⁹) see Hobart's plentiful evidence, *Med. Language of St Luke*, p. 17 f. The word is MGr.

ἄφρων.

P Fay 124¹² (ii/A.D.) πάνν γάρ μοι δοκεῖς ἄφρων τις εἶ[ναι], "indeed you appear to me to be quite mad" (Edd.) —a remonstrance addressed to a man who was defrauding his mother of some allowance. The adj. occurs in the literary P Grenf I. 1¹⁸ (ii/B.C.) ἂν δ' ἐν προσκαθεῖ μόνον, ἄφρων ἔσει: see note.

ἀφυπνῶ.

Plummer on Lk 8³³ says the use = "fall asleep" is "medical and late": unfortunately he gives no evidence of the former (nor does Hobart mention it), but the citation from Heliodorus is to be noted. Lobeck *Phryn.* p. 224 gives others. The transference of an ἀπό compound from the end of an action to the beginning of it is seen also in ἀφίξις (q. v.): in neither case is Luke likely to have started the change of meaning, but our evidence is still scantier here than there.

ἀφυστερέω.

P Flor I. 3¹⁷ (A.D. 301) ἂν δὲ ἀφυστερῇ[σ]ωσι καὶ μὴ παραστήσωμε[ν] ἡμεῖς αὐτ[ο]ν τὸν [ὑπὲρ] αὐτῶν λόγον ὑπο-

PART I

μ[εν]οῦμεν, "but if they fail, or if we do not make the arrangement, we hold ourselves responsible." A similar phrase is found *ib.* 34¹¹ (A.D. 342), P Lips I. 54¹⁴ (c. A.D. 376), *ib.* 56¹⁸ (A.D. 398), and PSI 86¹⁴ (A.D. 367-75). P Lond 1166¹³ (A.D. 42) (= III. p. 105) ἂν δὲ ἀφυστερῇ τὸ βαλανεῖον κα[ὶ]μασι, of a bath insufficiently warmed, gives us the word from the NT epoch itself.

ἄφρωνος.

In *Syll* 802⁴¹ (iii/B.C., from the Asclepieum of Epidaurous) one of the cures effected is that of a παῖς ἄφρωνος. For its application to a dumb idol in 1 Cor 12², cf. *Kaibel* 402², from Sebastopolis in Galatia, where the marble pillar is made to say Γαῖά με τίκεν (I. τίκεν) ἄφρωνος: now through the inscription it speaks. The word is MGr.

ἀχάριστος.

In *Syll* 226¹⁵⁸ (Olbia, on Euxine—iii/B.C.) the verb ἀχαριστεῖν occurs in the normal sense: see also BGU IV. 1026 ^{xiii. 16} (iv/v A.D. magical) τοὺς δὲ ἀπαλλαγέντος (I. -ας) καὶ ἀχαριστήσαντα[ς]. In P Grenf I. 52¹² (iii/A.D.) ἀχάριστον = "antidote," "id est sine gratia," as a Latin writer in Grenfell's note explains it, assigning a reason. A poem dated A.D. 94 (*Kaibel* 618, Rome) is inscribed on the tomb of its precocious author, a boy of eleven: it has the line σπείρων εἰς ἀχάριστα μάτην θ' ὑπὸ κυφὸν δροτρον ταύρον ὑποζεύξας. Vettius also may be cited for adj. and verb, and the abstract ἀχαριστία.

ἀχειροποίητος.

This negative of a well-warranted word is said by Grimm to exist neither in profane authors nor in LXX. Its appearance, therefore, at once in Mark and in Paul is—*zaleat quantum*—support for the inference that a genuine Logion about a "house not made with hands" underlies the perversion of Mk 14⁵⁸, and is quoted by Paul (and Heb 9^{11.24}): it would be probably a coinage for the occasion in the earliest source.

ἀχρεῖος.

With Lk 17¹⁰ may be compared the fragmentary P Par 68⁸⁴ ἀχρεῖους δούλους: see also P Magd 29⁶ (B.C. 217) τόπ[ον] δὲ καὶ μοι ἀχρεῖον καὶ στενὸν ἐπὶ μήκος δέδωκεν. The one occurrence of the adj. in NT may quite possibly be a mistaken gloss: the Lewis Syriac presumes simply δούλοι ἔσμεν, a very plausible reading.

Herwerden cites the abnormal feminine ἀχρεία from *IG Sept* 303¹⁰ (iii/B.C.) φιάλην . . . ἀχρείαν.

ἀχρεῖω.

In *OGIS* 573¹⁸, a Cilician inscr. of i/A.D., it is forbidden μήτε ἀπαλείψαι μήτε ἀχρεῶσαι μήτε μεταῖραι the inscriptions and votive offerings of an adjoining temple. The verb occurs in a quotation of Vettius, p. 290¹, where a king says ὁ τοιοῦτος . . . ἀτεκνος τῶν ἀναγκαίων στερηθήσεται καὶ πάντα ἀχρεῖώσας τρόπον ἐπαίτου ζήσεται.

ἄχρηστος.

P Tebt I. 74^{28. 70}, 75^{58. 86} (both ii/B.C.) of "unproductive" land. So in CPHerm 7^{III. 0} (ii/A.D.), but *hiat contextus*.

It describes a pig in P Flor II. 127¹⁴ (A.D. 256) ἀλλὰ καλὸν πάλιν ἔστω, μὴ ὡς πρόην καὶ λεπτὸν καὶ ἀχρηστον. *Ib.* 185⁷ (A.D. 254) καταγεμῖνα καὶ ἀχρηστα, of panniers, and P Oxy X. 1346 (ii/A.D. ?) ἀχρηστος [γ]έγωναι (i. γέγωνε), of a garment. *Cagnat* IV. 293¹⁴ (Pergamon, B.C. 127-6) κατεφθαρμ[νον . . . καὶ] . . . γεγονὸς ἀχρησ[τον], of a gymnasium. The moral sense of the word comes out in P Oxy VII. 1070⁵⁰ ff. (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]ακλῆ, τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι ἀχρηστον οὐσης αὐτῆς, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraias, who is unworthy" (Ed.). The resemblance to Philon¹¹ is obvious. Vettius (p. 62⁷) speaks of ἀχρηστα βρέφη.

ἄχρι, ἄχρις.

No example of ἄχρις has yet been produced from the Ptolemaic papyri. In the Roman period both forms are found, their usage being apparently determined as a rule by the same considerations of euphony as in the NT. For ἄχρι οὐ cf. P Oxy I. 104¹⁸ (a will, A.D. 96) ἄχρι οὐ ἐκπληρώσωσι ἀργυρίου δραχμαὶ τριακόσιναι, BGU I. 19^{1.5} (A.D. 135) ἄχρι οὐ γράψω τῷ κρατίστῳ ἡγεμόνι and P Oxy III. 507²⁰ (A.D. 169) ἄχρι οὐ ἀποδῶ σοι τὸ κεφάλαιον, etc. Without οὐ, cf. P Oxy III. 491⁸ (A.D. 126) οὐδ' ἄλλως καταχρηματίζειν ἄχρι ἐκάτερος αὐτῶν πληρώσῃ ἔτη εἰκοσι πέντε, *ib.* IX. 1215 (ii/iii A.D.) (please come to me) ἄχρι τὰ πράγματα κατασταλῇ (illit. letter). For ἄχρις ἂν cf. BGU III. 830¹³ (i/A.D.) ἄχρις ἂν σοι ἔλθω, *al.* "Ἄχρι of manner is illustrated by *Ostr* 1129⁵ (A.D. 207) ἄχρι τοῦ ὀψωνίου, P Tebt II. 301²¹ (A.D. 190) ἔσχον τούτου [τὸ ἔ]σον ἄχρι ἐξετάσεως, "I have received a copy of this for investigation" (Edd.). With the phrase ἄχρι τοῦ νῦν in Rom 8²², Phil 1⁵, cf. EGU I. 256⁶ (time of Antoninus Pius) μέχρ[ι] τ[οῦ] νῦν :

ἄχρι is only an *ablaut* variant of μέχρι—see Brugmann-Thumb, p. 631.

ἄχυρον.

A few citations suffice for this very common word, which survives in MGr. One shows that "bricks without straw" were as abnormal in the Ptolemaic period as in the days of the Exodus: P Petr II. 14 (2)¹² (as amended III. p. 139) shows directions ἐς τὰ ἀχυρα πρὸς τὴν πλινθοκλίαν. So in *Syll* 587⁷² (B.C. 329-8, Attica) ἀχύρων σάκοι εἰς τὴν οἰκοδομίαν τοῦ τείχους: Ditt. cites another Attic inscr. which mentions πηλὸς ἡχυρωμένος. This use of chaff was accordingly not limited to Egypt. The practice exemplified typically in the Ptolemaic ostrakon, *Ostr* 1168—λόγος ἀχύρου, an account for fuel εἰς τὰς καμίνους, and in BGU III. 760⁹ (ii/A.D.) ἀ. τὰ καὶ χωροῦντα ἐς ὑπόκαυσιν τοῦ με[γά]λου γυμνασίου), P Fay *Ostr* 21 (A.D. 306) ἀχύρου καυσίμου σάκ(ον) ᾧ—reminds us that (brickmaking apart) feeding the fire was the *normal use* of the "chaff." The stern theology of earlier days may have glossed the Baptist's words with Prov 16⁴!

ἀψευδής.

P Lond 121⁵⁷⁰ f. (magic, iii/A.D.) (= I. p. 102) ἐπὶ τῷ ἀχράντῳ φωτὶ ὀχοῦμενος ἀψευδής. The adverb is restored in BGU II. 432^{11.1} (A.D. 190) λεγομένο[ς] ἀψευδῶς πρὸς κτλ: cf. also the late P Lond IV. 1343⁹ (A.D. 709) ἀψευδῶς καὶ ἀσυμπαθῶς. The passive adj. occurs in *Preisigke* 1c70 (a προσκύνημα from Abydos) . . . καὶ ἀψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεὸν [Βησάν ἐ]δέξα[μεν], and P Leid W^{xvii}. 42 ὁ ἔχον τὴν ἀψευστον ἀλήθειαν.

ἄψυχος.

P Lond 121⁴⁴¹ f. (magic, iii/A.D.) (= I. p. 98) ἑσύχαζον ἀψύχοις τροφαῖς χρώμενος. It is MGr, = "lifeless."

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